The Christian Century

PUBLISHED WEEKLY

What Is the National Council?
An Editorial

Christian Hope and Despair
By Henry E. Kolbe

Georgia Harkness on Secularism
Reviewed by L. Harold DeWolf

Morocco: Another Danger Spot
By Rom Landau

MAY 28, 1952

In This Issue

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The Christian Century

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Coming Events

May 30-June 4. United Presbyterian Church 95th General Assembly, Albany, Ore.
June 1. Pentecost (Whitsunday).
June 1. Christian Unity Sunday.
June 1-7. Reorganized Church of Jesus Christ of Latter-day Saints Institute on Family Membership, Lamoni, Iowa.
June 1-7. Y.M.C.A.-Y.W.C.A. Regional Student Conference, Camp Amon Carter, Fort Worth, Tex.
June 2. Pittsburgh and Allegheny County Ministerial Union Lecture Series, Pittsburgh; A. Dixon Rollit, speaker.
June 3-6. Duke University Christian Convocation, Durham, N. C.; Henry Sloane Coffin, Paul N. Garber, Costen J. Harrell, special lecturers; James A. Gray lectures, Liston Pope; John Douglas Pitts convocation preacher, John S. Whale.
June 4-10. Evangelical Lutheran Church 20th General Convention, Minneapolis.
June 5. Presbyterian, U.S., General Assembly, Charleston, W. Va.
June 5-7. American Friends Service Committee Institute of International Relations, Houston, Tex.
June 5-11. Reformed Church in America General Synod, Buck Hill Falls, Pa.
June 5-13. A.F.S.C. Institute of International Relations, Wichita, Kan.
June 6-8. A.F.S.C. Institute of International Relations, Newton, Kan.
June 7-14. Methodist Student Regional Leadership Training Conferences, Epworth Forest, Ind.; Dallas, Tex.
June 7-14. Y.M.C.A.-Y.W.C.A. Regional Student Conferences, Association Camp, Colo., Blue Ridge, N. C.
June 8. Children's Sunday.
June 8-12. A.F.S.C. Institute of International Relations, San Antonio, Tex.
June 9-14. A.F.S.C. Institute of International Relations, Spokane, Wash.
June 9-14. N.C.C. Division of Foreign Missions Outgoing Missionary Conference, Hartford, Conn.
June 9-15. New England Region Student Christian Movement Conference, Lake Sebago, Me.
June 9-16. Methodist Student Regional Leadership Training Conference, Camp Casowasco, N. Y.
June 10-15. Augustana Lutheran Church 93rd Annual Synod, Des Moines.
June 10-17. New York Region Student Christian Movement Conference, Silver Bay, N. Y.
June 10-23. Ecumenical Institute Course for Ministers, Celigny, Switzerland; theme: "Ecumenism and Missions"; Hendrik Kraemer, leader.
June 11-15. Lutheran Free Church 56th Annual Conference, Fargo, N. D.
June 11-18. Methodist Student Regional Leadership Training Conference, Lake Junaluska, N. C.
June 12-16. A.F.S.C. Institutes of International Relations, Topeka, Kan.; Fort Worth and Dallas, Tex.
June 13-15. International Society of Christian Endeavor National Citizenship Convocation for Youth, Washington, D. C.
June 14-20. N.C.C. Broadcasting and Films Commission Religious Radio Workshop, Berkeley, Calif.
June 15-20. A.F.S.C. Institute of International Relations, Seattle.
June 17-22. Evangelical and Reformed Triennial General Synod, Tiffin, Ohio.
June 18-24. Congregational Christian General Council, Claremont, Calif.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

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EDITORIAL

Chinese Students Need Help

BENJAMIN FINE, educational editor of the *New York Times,* has performed a public service by revealing the plight of the 6,000 Chinese students now in this country. Of this number, half are recent graduates, many with advanced degrees. It is hard to say whose lot is harder—that of the undergraduates, of whom only about a thousand have scholarships, while the other 2,000, cut off from all funds from home, must shift for themselves, or that of the graduates. If these have degrees in engineering, chemistry, physics or mathematics they are usually able to find work commensurate with their abilities in those fields. But if they are physicians, they are not allowed to practice, and if they have majored in such subjects as economics or political science or any of the liberal arts, they can find no jobs other than of the most menial sort. Dr. Fine tells of talented doctors of philosophy who are barely keeping alive by washing dishes in restaurants or by pushing a flatiron in laundries. At the same time, tremendous pressures are being exerted to induce these highly trained men and women to return to Communist China. Sometimes they are offered big jobs by the Red government; sometimes their families write that unless they come home "our health will suffer." Such pressures, combined with their own precarious situation in this country, are driving many of these promising young Chinese to the verge of distraction. Are there any of them in your community? Have you made a real effort to find out? Are you doing anything to help them? There is much talk in American churches these days about the disappearance of missionary opportunity in China. Here is missionary opportunity among Chinese right on our doorsteps. What are we going to do about it? Act as though it is only Chinese 6,000 miles away in whom we have any missionary interest?

Another Mass Movement That Needs Guidance

MASS MOVEMENTS always present a taxing problem to the Christian missionary enterprise. They sweep large populations into the Christian orbit, and so expose them to the processes of Christian nurture. But they also load the Christian community with converts whose motives are often material and whose conceptions of Christian teaching are fantastically debased. For the Christian future, therefore, the eruption of another mass movement is thus likely to become another race between education and disaster. The mass movement among the aboriginals in the northern part of Formosa, if the report by Religious News Service is reliable, furnishes another illustration of this old problem. The converts are there all right; hordes of them so large that they can only meet in great open-air gatherings. But G. Deane Johnson, of Brantford, Ontario, who has described this mass movement to the Presbyterian Church in Canada, is evidently perturbed at their lack of Christian instruction. Mr. Johnson, chairman of the General Board of his denomination, which is responsible for missions in northern Formosa, says that the converts have only "a vague idea of what Christianity is," and are in danger of lapsing into voodooism. A development on this scale clearly needs immediate attention and careful guidance. Is anything being done by the interdenominational missionary bodies to see that it gets it? If so, we have not heard of it. Incidentally, one passage in the R.N.S. report of Mr. Johnson's account of what is happening in Formosa could provoke unseemly comment from the ungodly. We quote verbatim: "One of the experiences of which St. Paul complained is being repeated in Formosa. Sometimes, when communion is being held at a village church, the whole village, including the women, become intoxicated. Mr. Johnson said that if ever he had any doubts about the power of the Christian gospel, he had none now."

Church Forces Continue to Fight McCarran Bill

MAYBE we were wrong. In supporting enactment of the McCarran-Walter immigration bills, we said on May 14 that "it is a case of this or nothing, and the bill in its final form bids fair to be a good deal better than nothing." But the bricks are coming so thickly, and are being thrown by so many whose views on public policy command respect, that we begin to wonder whether this may be another of the times when The Christian Century's perspicacity has been a little less than astounding. Our critics insist that the McCarran bill now before the Senate, and the Walter bill which has passed the House, only pretend to do away with discriminations against Orientals. To be sure, these bills place all Oriental countries on the same quota basis which has been in effect since the existing immigration laws were enacted 28 years ago. But they rig up a discriminatory rule for applying tests of "racial ancestry" to Orientals which will be entirely different from the "country of birth" test applied to others. And they drag in discrimination against Negroes for the first time in immigration legislation by amending the prevailing

quota regulations in such a way as to cut to next to nothing the entrance of colored people from the British West Indies. Our critics do not agree that it is the McCarran bill or nothing. But they say that if it is, it had better be nothing. They would prefer to see present racial discriminations continued rather than see a bill passed which is a phony in its repeal of such discriminations—and that they insist the McCarran bill is. They think it is too early to give up trying to substitute the Lehman for the McCarran bill, or so amending the McCarran bill that by the time it passes its own father wouldn't know it. They may be right. We said in our earlier editorial that the Walter and McCarran bills are full of "shortcomings and dangers." If the church groups and the little band of about a dozen senators who are fighting the McCarran bill think it can be improvingly amended, more power to them! We are not yet convinced, however, that we want to see the McCarran bill totally defeated. We can anticipate too easily what communist propaganda in Asia would do with total rejection of a U.S. immigration bill which would place all Asians under the quota provisions we have hitherto denied them.

Spanish Catholic Organ Rebukes Americans

SPANISH CATHOLICISM today presents a fascinating study of an ancient church trying to adjust to the facts of contemporary life. Not only is it at odds with the dominating trends of modern thought, but it is grievously divided within itself. The Roman Catholic Church in Spain finds in the Franco dictatorship the most generous patron the papal church has known in this century. Many of its clergy acknowledge this, and are correspondingly grateful. But the embattled Cardinal Segura of Seville has blasted the dictatorship for failing to suppress Protestantism utterly in Spain and for flirting with heretical notions of religious tolerance for the sake of a few miserable American dollars. The cardinal has pushed his attacks so far that Franco has complained to the Vatican. At the same time, that part of Spanish Catholicism which follows Cardinal Segura has turned on the American Catholics who showed their distress over the pastoral letter in which, a few weeks ago, the cardinal struck at any idea of tolerance for Protestants. (See the Century, March 19, page 334.) *Ecclesia,* the official organ of Catholic Action in Spain, upbraids *America,* the Jesuit weekly, and the *Indiana Catholic and Record,* official paper of the Indianapolis archdiocese and Evansville diocese, for latitudinarian ideas on toleration and on separation of church and state. Proudly pointing to the way in which Spanish Catholicism has led the fight against Protestantism since the 16th century, including the establishment of the Inquisition, *Ecclesia* admonishes American Catholics that "the thesis of the new political philosophy which defends religious freedom even in Catholic nations cannot be accepted in any manner or form." And it appeals to papal utterances to uphold this view. Father Robert E. Hartnett, editor of *America,* is quoted by the *New York Times* as trying to turn the edge of *Ecclesia's* wrath by observing that there are two Catholic views on these issues and that "the Spanish view is perhaps more common." Spanish and American Catholicism seem in fact to be coming to represent two antithetical schools of Catholic thinking. As the clash between them becomes more open, the Vatican is being pushed toward a day when it, as the fount of infallible wisdom in matters of faith and morals, will have to decide which is right. It will not be an easy decision, and the pope can be counted on to put it off as long as possible.

How Wheat Can Help the Indian Revolution

INDIA needs help. The twin evils of hunger and communism threaten to take the country over within a few years unless it is forthcoming. But what is to be gained by pouring aid into a country whose rate of population growth is so high? Is India to be maintained as a perpetual international pauper? Sudhir Ghosh seems to be convincing some congressmen that India can become a strong, self-supporting member of the community of free nations. This 37-year-old Indian is the director of a successful, self-supporting community which provides industrial or agricultural livelihood for 300 rural villages and a quarter of a million Indians, including 50,000 refugees. With a loan of $5 million, this community near New Delhi has built roads, developed power and water supply, launched industries and set up facilities for health and education. Having demonstrated what can be done on a small scale, Mr. Ghosh has made his first trip to this country to secure resources for multiplying this pattern of self-supporting community life. His proposal unites humanitarian and economic ideas in an ingenious combination. First he seeks a gift to the government of India of $1 billion worth of wheat, to be available over four years. This would relieve the immediate problem of hunger. Second, the Indian government would be authorized to sell the wheat to its people. It would take the proceeds, double them by giving an equal amount itself, and use these funds to set up 1,000 communities like Faridabad, where Mr. Ghosh's pilot project is located. "The only effective way," says this Indian pioneer, "of meeting such a force [communism] is to produce more food, more clothes, more houses, better education and health facilities for the millions of Indians in the villages of India and to give the villagers all that they have been looking forward to get out of India's independence." It is reassuring to learn that Senator Brewster, Maine Republican, and Senator Benton, Connecticut Democrat, are uniting to help Mr. Ghosh meet the members of Congress, on whose action the future of India could depend.

Moscow Holds a Church Peace Conference

MOSCOW played host to a "Church Peace Conference" in mid-May. Ecclesiastical dignitaries gathered from all over the communist world to sound the call of the church to peace and to plan for a "World Peace Conference of Churches" which is to be held at some later date but with about the same cast of characters. The first impulse of western churchmen, when reading of the Moscow gathering, is to shrug off its importance. The speeches by the Patriarch Alexei and assorted Orthodox metropolitans and bishops were such familiar echoes of

the Soviet propaganda line about the "imperialists who continuously plot for another bloody war" and about the Soviet Union's "efforts to bring permanent peace to the world," that no one—so westerners think—will be taken in by them. But this does not dispose of two facts. First there is the fact that the churches of the West have not effectively met the communist appropriation of the word "peace." And second, there is the further fact that while "peace" remains a captive in communist hands the constantly reiterated charge by churches in the Soviet orbit that the churches of the West, together with their World Council, are tools of "capitalist imperialism," will continue to find many who believe it. Churches in the West, to be sure, have their peace conferences and their peace commissions. But they seldom call them that; they are skittish about using the term. When they meet they tend to spend more time discussing the conditions under which they can approve making war than their determination to establish peace. With this Moscow church conference projecting a larger conference of the same nature, signs increase that churches East and West are drifting into a cold war which will parallel the cold war being fought by their nations. In any such struggle the propaganda advantage will be on the side of the churches for which the Patriarch Alexei is the spokesman, for they can ring the changes on the sacred word "peace" without troubling to define its content. Is it too late for the western churches to try to recapture their rightful share in the word?

Brother, That's Telling Them!

JUDGING by the intensity of the reaction, the greatest excitement stirred up by the recent Methodist General Conference in San Francisco was in the offices of the *Living Church* in Milwaukee. The *Living Church* is the vigorous weekly voice of the Anglo-Catholic wing of the Protestant Episcopal Church. The Methodists received a report signed by Bishop Stephen E. Keeler as chairman of the joint commission on approaches to unity of the Episcopalians and Bishop Ivan Lee Holt as chairman of the commission on church union of the Methodists. The document spoke in friendly terms of the possibility of the two churches getting together, or at least closer, and even said that "early steps leading to full intercommunion" should be considered. The Methodist delegates seem not to have been more than passively interested. But when this report reached Milwaukee, the *Living Church* blew a fuse. "There are times," it said, "when plain speaking is the most charitable kind of speaking," and proceeded to dispense its charity to the extent of three supercharged editorial columns. There is no need to reproduce its emphatic repudiation of the idea that the Episcopalians can consider intercommunion with Methodists; this is held as fantastic a proposal as that they would consider organic union. The Episcopal commission is reminded of the unhappy outcome of the negotiations with the Presbyterians, and warned not to burn its fingers again. "Because once before," says the *Living Church*, "a commission presented a 'Declaration of Purpose' to do something the Episcopal Church had no remotest intention or possibility of doing . . . we presume to urge that the commission give careful attention to the lessons of the past." Never, says the editorial, could the Episcopalians for whom the *Living Church* speaks assent to doing something "so definitely moving the [Protestant] Episcopal Church out of the Catholic family of churches and into the Protestant family." And if there are any, Episcopalians or Methodists or anyone else, who thought a ray of Christian hope gleamed from the report signed by Bishop Keeler, the *Living Church* sets them straight: "It will probably be 100 years before any such steps [as consideration of intercommunion] should be seriously considered." Why only a hundred?

What Should Be Done About TV Programs?

AS TELEVISION SPREADS, more and more parents are growing concerned at the fare it is providing. Congressman E. C. Gathings of Arkansas was registering this alarm when he introduced the resolution for an investigation which the House of Representatives passed on May 12. While he was about it, Mr. Gathings threw in for good measure a resolution for an inquiry into the morals of the two-bit books whose bosomy heroines now adorn every drugstore and many newsstands. So now we are to have another congressional inquiry, this one by the House commerce committee. It probably will turn up plenty of salacious and otherwise antisocial material. But after the inquiry has received its full measure of publicity, what then? Are there to be new laws to control what is shown on TV and what is printed in the quarter books? Insofar as there is a need to forbid obscenity, laws are a social necessity. But present laws would seem to cover that requirement. In the hands of some administrators they are sometimes made to cover far too much. Are there to be new boards armed with new powers of censorship to clean up what our academic friends speak of as these "mass communication media"? We hope not. For it is virtually impossible to give such censorship boards power without giving them too much power. The fact is that TV is now censoring itself. As the novelty of television sets wears off, the lure of the sexy and the macabre also wears thin. In regions where TV has been in operation for a year or more there are already hundreds, probably thousands, of sets which are hardly turned on from one week to the next. For some reason TV loses its novelty appeal far faster than the movies or radio ever did. If the television producers cannot provide better programs than they have so far, we predict that they—and their advertising sponsors—will soon be frantic for viewers. That's the censorship that counts.

Justice Douglas Says U. S. Is Wasting Its Money

SUPREME COURT JUSTICE DOUGLAS has never hesitated to express unpopular views on this country's foreign policy. In his recent address before the convention of the Amalgamated Clothing Workers he declared that the money which the United States is spending on Point Four and similar programs in Asia will be of "little value in saving that part of the world from Soviet imperialism" as long as we continue to back "corrupt, reactionary

regimes" and "governments that are vicious governments." In Asia and the Middle East, said Justice Douglas, "you are either for the landlord or for the peasants," and so far the U. S. has spent its funds in such a way as to spread the impression that it is for the landlord. . . . The Ontario Temperance Federation has asked the government of that Canadian province to place a 1 per cent tax on liquor sales which would finance an advertising campaign on the dangers of overindulgence in alcoholic beverages. Perhaps there's an idea here for U. S. temperance forces.

What Is the National Council?

IMPLIED in the question as to location of the headquarters of the National Council of Churches is the prior question as to the nature of that important body. Is the National Council an ecumenical pioneer or is it the last line of defense for an intrenched denominationalism? Is it the symbol of what American Christianity can with God's help become or a sign that it will never voluntarily change? Is it a challenge to the general membership of the churches or is it the special concern of those church members who control large corporate interests? Is it responsive to the opinions of the ministers and laymen all over the country or is it in the final analysis a convenience for denominational officials?

These are important questions. They are being asked by a great many people in the churches. They are raised here in no spirit of sectional partisanship, but with a genuine concern for the National Council as a major factor in the development of American Christianity. They are raised because they can be answered through the faithful use of the democratic process and because they test whether that process is to be used or violated. They are raised because a great many people in the churches are going to make up their minds about the National Council by observing what the council does in relation to this issue of headquarters location. And they are raised to help the staff of the National Council, whose efforts to sort out their tasks and to advance the work of the council are handicapped so long as this question is up in the air.

I

When the General Board of the National Council meets on June 11, its members should have these questions in mind. Among other items of business, the board will have before it a recommendation of its advisory committee on headquarters location. The decision it reaches on this recommendation will constitute an answer, whether it recognizes the fact or not, to the basic issue of the nature of the council.

The text of the committee's recommendation to the General Board reads:

> 1. That there be a major midwest office to serve as a bridge toward the ultimate achievement of a strong Protestant center in the heart of the nation, which may become the future national headquarters for the National Council if such action seems advisable after consultation with the denominations. Further, that some city at least as far west as St. Louis or Chicago should be the location of this major office, and that the criteria earlier established by the committee be used as a basis for selection of this city.
>
> 2. That the office in Washington, D. C., be continued and expanded as a branch of general administration.
>
> 3. That the regional offices be continued in the southwest, in Atlanta, and that there be careful study as to the wisdom of establishing regional offices in other cities.
>
> 4. That during the next decade there be a careful and long-range study involving not only the National Council and other interdenominational agencies, but the leaders of the constituent denominations, looking toward the possibility of the coordination of headquarters locations and activities either in one city or possibly in two centers, one of which should be located in the midwest; that during this decade New York city be continued as a temporary headquarters location for the National Council of Churches.

If this recommendation is accepted, its first effect will be to decentralize the National Council, scattering its work in three or four places. New York will remain as the location of the principal offices. Washington will be allocated some unspecified administrative responsibilities. A "major midwest office" will be located in "some city at least as far west as St. Louis or Chicago." If it is in St. Louis, which is to be preferred, that will leave the Division of Christian Education in Chicago, the fourth city. By some strange inadvertence, the advisory committee neglected to counsel the General Board as to what it should do with this division, which employs nearly a hundred people.

II

Such decentralization will defeat the purpose for which the National Council was formed, less than two years ago. Before the 1950 merger of interchurch agencies, Protestant and Orthodox cooperation was decentralized functionally and in part geographically. It was to eliminate the inefficiency and inconvenience of this dispersion that the National Council of Churches was established after ten years of negotiation. From the beginning it was assumed that the National Council would bring together the cooperative agencies which had been set up by the churches to advance the interests they possess in common. That purpose should not be abandoned now. There is reason for believing that a proposal so antithetic to the primary reason for founding the council has been advanced only because opinion in the churches for a location near the center of population is so strong. Decentralization is the last recourse of the minority who favor New York as the headquarters location.

The second effect, if the recommendations of the advisory committee should be accepted, would be to leave unsettled for ten years, or the major part of ten years, the question of location of the headquarters. This can hardly serve the best interests of the council. It is generally agreed that the widespread interest in the question of location has deepened interest in the success of the council and increased knowledge concerning it. This has taken place not only in the communities which have invited the council to consider their advantages as a possible location site but in the country generally. But it cannot be argued that interest created on this basis can be sustained indefinitely. Even more important is the effect of a decade of uncertainty on the functioning of the staff of the organization. It has been assumed that the question would be settled within the

biennium now coming to a close. The welfare of cooperative Christianity in the United States demands that the question be settled not later than the second General Assembly of the council, which meets in Denver in December of this year.

The third major effect of accepting the committee's recommendation would be to make any decision concerning the location of the headquarters dependent upon decisions by the denominations concerning the location of their headquarters. It is a good thing to bring this factor into the discussion, for the location of some denominational headquarters in New York is in fact the strongest argument for keeping the National Council there. But the reverse is also true. The strongest argument for keeping the headquarters of any Protestant denomination in New York will be that the National Council is located there. From actions taken by the Methodist and the American Baptist denominations, to name no others, it is clear that a move by the National Council would open the way for them to follow.

Here is where the National Council should demonstrate some capacity for leadership by acting. When it moves, there will be no lack of study on the part of the denominations. The people in every denomination who have long objected to a peripheral New York location for the offices of their church agencies will see to that. Moreover, the study will in many cases result in action, which is unlikely so long as the National Council decision dangles in midair.

III

What should the General Board do? It can hardly accept without extensive revision the recommendations of its advisory committee, for these recommendations do not carry out the directive of the Cleveland General Assembly of the National Council. Its easiest course would be to substitute for the committee's report an action along the line voted by the recent General Conference of the Methodist Church, which went "on record as favoring a midwestern location of the National Council offices reasonably near to the center of population." That body instructed its delegates "to cooperate with the delegates of other denominations in the National Council to bring this about within the next biennium." If the General Board is not prepared to take responsibility for making this decision, it can refer the matter to the General Assembly. But it will be evading its duty if it does not bring to the Assembly a clear-cut recommendation as to what should be done, naming the particular city it favors and the date when it thinks the move should be made.

What the National Council is to become will depend in part on the location of its central office and in part on the way it makes the decision as to its location. That it cannot afford to ignore the various samplings of opinion on this matter is indicated by the following statement, made by a leader in the movement for cooperation among the churches. He said: "It was very difficult to 'sell' the Federal Council of Churches in [this midwestern state]. The ministers and the churches felt it was so far removed from them that it had no significance for them. When the National Council was launched it received a favorable hearing in this part of the country for the most part. Many ministers and church leaders out here took hope in the feeling that this larger organization would be better able to reach us. We were especially in hope that the headquarters would be moved closer to the center of Protestantism. If this cannot be accomplished, then I fear again another ignoring of the National Council by most of the churches. They will feel again that the National Council is so far removed from them and their interests and desires that it has lost most of its significance for them. If it ignores the desires of the churches, it might just as well shut itself in a little compartment in New York city and not expect any support from the churches out over the country."

Stop the Music!

EDITOR THE CHRISTIAN CENTURY:

SIR: Score one for television. So many rocks have been thrown at the television screen—a few by Simeon, ineffectively—that it is nice for a change to arrive bringing a bouquet of American Beauty roses. For television recently brought forth what may prove to be a far-reaching, world-shaking idea. One night a few weeks ago a master of ceremonies at a boxing bout, Ruby Goldstein, found the performance too boring for endurance and took the program off the screen. The action put the *New York Times* television editor, Jack Gould, into a lyrical mood:

> Ruby, the magnificent, is the critic supreme, the true answer to the viewer's prayers. What do you do when a television show reeks to high heaven and you're fed up to the teeth? Ruby has found the answer: you stop the darn thing. What a guy! For the first time in history a boring television show was not allowed to continue.

There are other indications that television is beginning to kid itself. That is frequently a beginning of wisdom. The other night, on a show satirizing radio and television, called "Bob and Ray," after a program made up purposely of three moldy jokes and a Sahara desert of aimless conversation, the whole thing was suddenly blotted out, as a preview of what ought to happen when the limits of boredom are reached and passed.

Perhaps this idea will spread to other kinds of public performances. It is a horrendous thought to anyone who does any public speaking. But to that noble army of martyrs, the viewers and listeners, it looks like a new dawn of hope.

How about a jury of censors at public meetings or church services who have the power to announce, "This is too dull, too boring. Stop the music!" In many Puritan churches there was a "waker-upper," called a tithing man, who went around and woke up anyone who went to sleep. Why not put that into reverse and have the awakener step up on the platform or pulpit and wake up the speaker, or change the program? Certainly the gospel ought not to be dull. The words of Gerald Kennedy come to mind: "It was to be expected that the gospel should be disbelieved; and that it should be opposed is inevitable, but that it should be dull is intolerable."

At any rate, the fear of such a "stop the music" order might put a speaker on his toes. And that is a good stance for any speaker.

Yours, SIMEON STYLITES.

Christian Hope and Despair

By Henry E. Kolbe

THE DECISION to make the Christian hope the theme of the meeting of the World Council of Churches at Evanston in 1954 should bring this doctrine into the center of theological attention throughout Christendom. Publication of the initial report of the advisory commission (see The Christian Century, April 9) will similarly call forth discussion and criticism. That is one of the purposes of the report. If it were merely intended for the official spokesmen at Evanston there would be no need to make it public at all. It is thus a sign of health in the World Council that the report should be made available for study and discussion. Whether or not one approves the theological categories in which the report is expressed, one can recognize and honor the Christian concern and sincerity of those responsible for its drafting.

One reaction which might have been anticipated by the commission is that those in what is commonly called the "liberal tradition" of theology would interpret the report as not an expression of Christian hope at all but rather as a confession of the despair of European Christians. This, however, leads to a question whose significance might be overlooked: Is it possible, in the framework of Christian faith, to separate hope and despair?

Is not Christian hope in some sense inseparable from despair? Are not these *polar* words, so that neither can be understood apart from the other? If there were no despair, what would be the reason for hope? Anticipation of the future, lacking the factor of risk, would then be assurance and not hope. Hope must have something not only to call it forth but something to struggle against if it is to have significant meaning, and what it struggles against is despair.

Christian and Unchristian Hope

Further, it is to be noted that there are Christian and unchristian forms both of hope and of despair. Christian hope is grounded in Christian faith; it is hope for man and the world through faith in Christ. An optimistic confidence in the inherent goodness and potentiality for progress in man or the world without reference to Christ really makes Christ unnecessary and thus is a fundamental repudiation of specifically *Christian* hope.

In a similar fashion Christian despair is despair of man or the world without Christ. It is a necessary precondition of faith in Christ, for only he can "come to Christ" for salvation who is aware of his own inadequacy and need. This is indicated symbolically in Jesus' statement that those who are well have no need of a physician but only those who are sick. It is the "sick"—those who despair of themselves by themselves—who hear and heed the call to repentance and faith. An unchristian despair, on the other hand, arises when one is committed to faith in the progressive or perhaps inevitable elimination of evils or in man's capacity by himself to solve his most pressing problems, but is confronted with the persistence of evil (which appears in ever new and frequently more virulent forms) or with the failure of man to solve his problems. It is the kind of despair symbolized by the disillusioned reformer or the "tired liberal."

The difference between these types of despair may be stated succinctly: Christian despair leads one to find, through faith, ultimate meaning or significance in Christ; it is therefore inseparable from Christian hope. Unchristian despair does not lead to such faith but to the repudiation of meaning and significance for man and the world and thus into nihilism or a cynical opportunism. A major difficulty is bound to arise if one attempts to link a Christian hope with an unchristian despair. When, however, one sees Christian faith in its wholeness, one must see that it contains both of these polar elements—despair *and* hope.

The New Testament does not portray a religion of hope untempered by despair, as some moderns seem to think. Nor does it proclaim a doctrine of despair unlighted by any human hope, as some others might be interpreted to maintain. Rather the New Testament presents a faith that is not only "a citadel of hope, which is built on the edge of despair," as Reinhold Niebuhr long ago said (*Moral Man and Immoral Society,* p. 62) but one which is *built on despair itself.*

The faith that Jesus was the Christ led to the hope of redemption—the redemption of the individual believer and ultimately of "the world" by the overcoming of all evil in the Kingdom of God (expressed most generally in the New Testament in terms of apocalyptic eschatology). This faith and hope, however, must be seen in the light of the twofold despair occasioned by the crucifixion. First and most obviously, this despair was engendered by the initial failure of the hopes of Jesus' followers that he would "at this time restore again the Kingdom to Israel." The undeniable failure of this anticipation, coupled with the faith that Jesus was indeed the Christ, led quite naturally into the expectation that he would "come again" to finish the work unfinished prior to the crucifixion.

Despair at the Historical Prospect

On the other hand, there was a deeper despair to which the crucifixion led, namely, the despair of an easy or historically inevitable triumph of love and goodness in a world where the power of evil was so strong as to bring about the death of such a one as Jesus. If he were simply a good man, the situation would have been bad enough, for how great must be the evil in man that he could thus put to death one so genuinely good as Jesus. Nor is it enough to claim that they who condemned and crucified him "knew not what they did," for the failure or the inability to perceive the goodness in such a man is itself an evil of monstrous proportions. And if Jesus be not merely a good man, but if he be in fact what the most clear-visioned of his followers declared him to be, "the Christ of God," then the evil which brought about his death is not simply increased but compounded.

Here then are two kinds of despair in the light of which,

or on the foundation of which, the New Testament writers built up the structure of their faith. If Jesus be the Christ of God then he is the Lord of history, and the fact of the crucifixion cannot thwart the purposes of God forever. The future is not only in the hands of God but in the hands of Christ. What he did not accomplish in his "first coming" he will accomplish in his "second coming." We may not like nor even understand the significance of the apocalyptic symbolism, but *the fact of the faith* that Christ and not another is the ultimate Lord of history and the judge of the future cannot be gainsaid by any who would call himself Christian.

Lord of the Future

When, therefore, the advisory commission in its report uses the language of apocalyptic eschatology and speaks of Christ as "he who is to come," it is not only using the language but expressing the basic hope and faith of the New Testament. For the future is not yet. It is, quite literally, coming. And the lordship of Christ over that future is not yet; it too is "coming." That is but to say that when the future comes—any future, near or remote—it will come "under Christ," under his judgment and lordship. It will not be separated from him nor under the lordship of another; to affirm either of these possibilities would be to deny the Christian faith at its very center. Just as the history that is "here" is under the judgment and lordship of the Christ who is "here," so the history that is "coming" will be under the judgment and lordship of the Christ who is "coming." But it is the same Christ.

Is that a paralyzing kind of despair, leading to defeatism and inaction, to coming to terms with the claims of despotic men or governments? Or is it hope—an enlivening hope inspiring men to stand against despotism and causing them to go to preach the lordship of Christ and the coming of the Kingdom? To a world filled with memories of Belsen and Buchenwald, of forced mass migrations of peoples, of slave camps and tortures; to a world which cannot forget Hamburg or Hiroshima or Nagasaki; to a world filled with fears of demonic totalitarianism or the destructive power of the well named "hell-bomb"—to such a world, is it despair or hope for the church to proclaim that whatever may come in the future, Christ also is "coming" and that that future is in his hands? Can anything less than such a proclamation be meaningfully designated "Christian hope"?

When we turn to that other source of despair—the sin that blinds the eyes and warps the wills of men, so that they neither see "the God in Christ" nor are willing to stand under the judgment of even a really good man—the significance of the relationship between despair and hope is similarly evident. Preachers in the liberal tradition are frequently fond of saying that "Jesus knew what was in man" (meaning most often man's potential goodness or divinity). But it should not be overlooked that in the context in which these particular words are found in the New Testament the connotation is not that Jesus knew that men were either inherently good or incipiently divine. Rather it was because "he knew what was in man"—sin and instability in faith—that "he did not trust himself to them" (John 2:24-25).

This view of man as sinner may be, and in fact *is*, cause for despair. But not an ultimate or an absolute despair. For it is not the last word either of the New Testament or of contemporary "Continental" or "neo-orthodox" theologians (many of their critics to the contrary notwithstanding). The last word about man—"last" in the dual sense that it comes after this first word and that it speaks of ultimate or final judgment upon him—is that he can become a new creature. But he becomes a new creature through faith in Christ. This is the word of redemption which is the keynote of the Christian gospel. Literally, this *is* the "good news," the Christian hope.

Man is not simply an ignorant being needing to be taught; he is a sinner needing redemption. If this were not so, if there were not this despair of man, then there would be no need for the Christ who is portrayed in the New Testament. There might be need for a new Plato or a new Confucius (though why another such should be needed is not quite clear) but not for the Christ who is the Redeemer. But it is precisely as Savior and Lord that the New Testament portrays Christ.

If man were not led to despair of himself—of saving himself by either his knowledge or goodness—not only would he have no reason for looking to Christ for salvation but it would be impossible for him so to look to Christ. It is this "existential despair," to use a term with a Kierkegaardian flavor, which makes possible the Christian hope in its New Testament form. A hope not thus grounded in despair may be defended on naturalistic or humanistic grounds, but it is not Christian in the New Testament sense of the term. Those who hold to such hope-without-despair may honor Jesus as a great teacher or as a noble example, but for them he not only is not but he cannot be "our Lord and Savior Jesus Christ." He is not "Lord" because autonomous man recognizes no lord; he is not "Savior" (in the sense of Redeemer) because there is no need of redemption but only of guidance and enlightenment. He is not even "Christ" except as that word is transmitted into an abstract value concept (e.g., Wieman).

Significance of the Cross

Unless, however, there is this despair of man which leads to the need of the Redeemer—if, that is, man really needs not redemption but education—then in truth has the cross been made of none effect. It stands as a symbol of stark despair in history, revealing the sin of man without the saving power of God. And if history itself be the answer to the problems of history, as many would maintain—if there be no limit to history (even though the precise limits may not be known, as the Rollé report states)—it would be difficult to find an adequate basis for hope. For it must not be overlooked that it is at the "end" of a long period of history that there have emerged "in these last days" the most frightful despotisms and the most fearful instruments of destruction that have ever been known to man.

If there be no "word" beyond history, then indeed the last word is not hope but despair. But if God has yet a word to speak and if, as Christian faith maintains, that "word of God is Christ," then the last word is not despair but hope—hope that is grounded in faith that knows despair, and overcomes it.

Morocco—Another Danger Spot

By Rom Landau

WHEN during his visit to Paris in October 1950, Sidi Mohammed V, Sultan of Morocco, asked the French government for a termination of the French protectorate in his country, no one could have foreseen that his request was the first link in a chain of momentous events. By 1952, the French refusal and its immediate consequences had created a potentially most dangerous situation in the western world. But the still youthful sultan was not unaware of the significance of his rebuff, for when I visited him shortly after his return from Paris he left me in no doubt that the historic implications of his Paris mission were not wasted on himself.

For a whole year the French government left their reply to the sultan in abeyance. Finally, the Arab League made itself sponsor to the claim, and at the end of 1951 faced the U.N. Assembly with the Moroccan problem, bringing it into the open for the first time in modern history and now with the reinforcement of support by over 300 million Muslims. The decision of the American delegation to endorse French opposition to placing the Moroccan question on the agenda caused profound resentment throughout the Muslim world, and Morocco automatically became a test case for the relations between that world and the western democracies.

Dispute over French Benefits

The Moroccan demand for independence took the rest of the world somewhat by surprise, for Morocco was supposed to be a model of efficient colonial rule. Within a mere forty years the French had succeeded in transforming a country of medieval outlook into a modern and prosperous state. In spite of such impressive achievement, the French have been unable to win the allegiance of the Moroccan people. For the Moroccans claim that it is not they who benefit from the new improvements but the French alone. Indeed the standard of living of the native peasant and laborer, whose daily wage varies between 28 and 84 cents, is relatively lower than it was before 1912 when the French protectorate was declared.

In spite of forty years of French rule, Morocco has the world's highest rate of child mortality, 283 per 1,000. Though the health of the French population in Morocco is far better than that of the undernourished natives, there exists one hospital bed for every 185 French inhabitants but only one per 2,150 natives. There are still no accommodations in schools for 92.5 per cent of native children, whereas of the 60,000 French children in Morocco not one has to go without schooling. There is still no freedom of speech, of assembly, of travel, and native trade unions are proscribed.

As for the legal position of the Moroccans, it might suffice to quote the views of the distinguished French lawyer, Batonnier Bonnet, who at a legal congress at Casablanca in 1950 declared, "In Morocco there are no legal rights for defense; no individual liberty for the native. The abuses of authority are beyond control." After forty years of the protectorate there are still no democratic elections, no legislative assembly. Yet, unlike some other African territories that have been granted self-government, Morocco has for 1200 years been a sovereign, independent and fully organized state. Unlike most African countries, Morocco had never previously been occupied by a foreign power; its sultans maintained diplomatic relations with the kings of England and France as far back as the 16th and 17th centuries; Morocco was one of the first countries to recognize the independence of the United States, and was thanked warmly by George Washington.

Birth of Native Nationalism

In spite of their promises, the French failed to train the Moroccans for self-government, and concentrated on turning Morocco into an *annexe* of their own economy and a happy hunting ground for their own settlers. So the birth of native nationalism became inevitable. Among the outstanding nationalist personalities is Allal el Fassi, a former professor of the ancient Karaouine University at Fez, and the founder and head of the Istiqlal [independence] party, in which all politically conscious Moroccans are united. After the crisis of 1951, the smaller parties of Torres, Naciri and Ouazzani joined the Istiqlal to form a common front which refuses to negotiate with the French on any fragmentary issues, and demands nothing less than complete independence. Contrary to the persistent reports spread by French propaganda, el Fassi is neither pro-communist nor a religious fanatic. He is passionately opposed to any form of totalitarianism, racialism or religious intolerance, and advocates attainment of independence by legal means, a fundamentally un-communist recommendation.

All the nationalist leaders are enthusiastic supporters of the sultan who, while not identifying himself with any one party, is in fullest sympathy with the aspirations of the Istiqlal. Most of his friends and advisers either belong to the Istiqlal or are its active supporters. In fact, when in 1950 he asked the French government to grant his country a new status, his was the voice of the nationalists and thus of the Moroccan people. The French statesmen listened sympathetically at first to the sultan's case, but finally rejected it.

Deception Charged

After his return from France I questioned the sultan on this point, and he replied, *"Nous avons été déçus"* (we were deceived). Why this volte face on the part of the French? The answer must be sought not in Paris but in Morocco, for France's Moroccan policy is finally determined not at the Quai d'Orsay but by the seven or eight thousand French *colons* (settlers), a group of permanent officials, and a few powerful business men in Morocco, all with their own private vested interests.

Because of the violent opposition of these settlers, France, in spite of her old liberal traditions, refuses to

follow the example of Great Britain in India, Burma, Ceylon and the Gold Coast and follows a policy described by Pierre Parent, a Frenchman with over thirty years' personal experience in Morocco, in the following terms: "There is bad faith on the part of our colonialism, which while asserting the very opposite, does everything in its power to retard the emancipation of the Moroccan people" (*Causerie Sur le Maroc,* Toulouse, 1951).

Resist French Business Monopoly

The colonials, enjoying the monopoly of all the best land and all the good jobs, allege that France cannot afford to abandon her economic assets in Morocco. Yet the sultan and the nationalists are prepared to guarantee all legitimate French interests, and are even willing to sign with France a treaty of alliance and to continue to employ French experts. But they are not prepared to grant French business interests that preferential treatment which, at present, practically excludes foreign business men from the Moroccan market. They wish to abide by the principle of the open door, as laid down by the internationally underwritten Act of Algeciras of 1906. Under the existing protectorate regime that principle has been violated again and again.

The Moroccans, far from wishing to restore any form of autocracy or to prolong the feudal system kept artificially alive by the French, aim for a constitutional monarchy of a strongly democratic character. Its foundations will be the Muslim religion, the Arabic language, close links with the Arab states and friendly relations with all western powers. A free and contented Morocco, allied with France, from a strategic standpoint would obviously be of greater benefit to the western world, and a better guarantee for the safety of the American air bases in Morocco, than a country seething with discontent, a country in which violent sabotage and rebellion might break out at any moment, transforming it into a second Indo-China. At present the Moroccans are still anxious to regard France's allies, the U.S. and Britain, as friends. But if French intransigence and the present police regime are allowed to prevail much longer, no one can be complacent or unaware of the perilous possibility that Morocco, and, with her, Tunisia and the other Muslim countries, may be driven within the communist orbit.

Would Freedom Bring Civil War?

One pillar of the edifice of French opposition to granting independence is their contention that if Morocco were to regain its freedom internal warfare between Arabs and Berbers would follow. While it is perfectly true that there are racial and linguistic differences between Arabs and Berbers, they are held together by adherence to Islam and share 1200 years of common history. Moreover, both are imbued with a passionate desire for independence. Intertribal conflicts and conflicts between urban and rural populations will presumably continue as long as Morocco exists. But they can have no effect on the underlying desire of all sections of the population for self-government, nor do they differ greatly from the conflicts that exist between political parties in modern democratic countries.

If immediately after the Second World War France had offered Morocco autonomy within the French Union, the offer would have been accepted and the present dilemma could have been avoided. Unfortunately, neither in Indo-China nor in Morocco would France face the fact that times have changed and the even more unwelcome fact that powers friendly to France are not so unrealistic as to wish to aid her in anachronistic exploitation.

The Moroccan problem having assumed the importance of a world plague-spot, the United States, as the leading western power, can no longer afford to disregard the dangers inherent in the situation. Sooner rather than later the United States may have to bring its moral and material power to bear upon persuading the French that the West cannot afford to stand by as passive witness of her mismanagement. Fortunately, the Moroccan people themselves, and especially their leaders, are men of great patience, moderation and political wisdom. For the time being they are resolved to bring about independence by peaceful means, and to avoid seduction by the temptations of communist propaganda. But after forty years' waiting the leaders may find that the young will spurn their counsels, and that negotiations will be replaced by violence.

The example of the even less virile and more moderate Tunisians should be a warning. In Morocco, as in Tunisia, time is running short, and American diplomacy will need to be uncompromising. If the gods are kind, the Moroccan problem might possibly be solved amicably during the U.N. Assembly in New York this coming fall. But in the present world, can we be sure that the gods will be kind? And can we count on a hard-headedness replacing the present perilous states of mind—on the one hand French determination to hang on to what she thinks she has; on the other hand, America's underestimation of Moroccan singlemindedness and the strength of Muslim partisanship throughout the world?

VERSE

Heartbreak

THE two halves of a heart are like two shores.
A green Atlantic fills the gap between.
Above a grief of water faint lands lean,
And love is always past the reach of oars.

EDITH LOVEJOY PIERCE.

Footnote to an April Lyric

APRIL lyrics are ever too tame. The winter
Is not in the gusts of snow, but in the pernicious
Discontent with ourselves and the other frozen
Thinkers and doers. We have no eyes and no patience
For armfuls of lavender blossoms. Jonquils are utterly
Lost on aggressive defenders, defensive aggressors,
Or whatever hardheaded and common-sensical
Icebergs we claim to be. We resist the green season
Staunchly—that is, with supersophistication—
Blandly observing we have learned by bitter experience
That the lines of the world are crooked and will not scan.

GERHARD FRIEDRICH.

BOOKS

Eight Kinds of Secularism

THE MODERN RIVAL OF CHRISTIAN FAITH, AN ANALYSIS OF SECULARISM. *By Georgia Harkness. Abingdon-Cokesbury, $2.75.*

SECULARISM, says Dr. Harkness, is "the organization of life as if God did not exist" (p. 11). This godless faith, rather than Mohammedanism, Buddhism or any other ancient non-Christian religion, is now, she says, the most important rival of Christianity.

Unlike many of their precursors in other ages, most modern secularists in the United States would reply in the affirmative if asked whether they believed in God. But the belief is only an easygoing and comfortable convention or an intellectual assent, not a living conviction in the depths of the heart. The springs of hope and action are supplied from other sources in our hedonistic, scientific culture. Most of the ends sought by present secularists are good but, because they are sought narrowly for self or for the group with which the self is identified, they lead to conflict and inner despair.

Christianity means at least four things, insists the author: (1) personal decision for Christ; (2) trying to live "by the example and the teachings of Jesus"; (3) belief in "the Father God of Jesus and the divinity of Christ"; (4) membership in the universal Christian fellowship. In the statement of these minimal requirements, Miss Harkness defines the divinity of Christ broadly, to mean at the least that Jesus was "in some way the unique revelation of God and redeemer of men" (p.26).

As she discusses the diverse theological movements of the day, the author is apparently glad to observe that the new orthodoxy has been unable to prevail in the American churches, but that "its influence has chastened and deepened the prevailing liberalism" (p.38).

In the analysis of secularism, eight forms are distingished. Scientism and humanism are theoretical faiths especially appealing to many of the more sophisticated persons in our society but inimical to Christianity. Democracy is another matter. As an ethical ideal it is implied by the Christian faith itself, but as a form of social organization it has serious weaknesses. However, there is no better substitute to be found and hence democratic forms should be supported both within the church and in government, while they are held constantly subject to criticism in the light of the Christian and democratic ideal of respect for all persons.

On the other hand, nationalism, racism and fascism are secularistic movements which have risen to monstrous proportions and in their common denial of brotherhood constitute direct challenges to Christianity.

Two forms of economic organization claim wide and ardent support and both have important points of similarity to Christian teaching. Capitalism has a close historical connection with Protestantism. Moreover, it has produced many material fruits and supported some spiritual values which the Christian must applaud. Nevertheless, its stress on self-interest and material values, its depersonalization of relations between men and its extreme division of class from class are grave faults. If it were so reformed as to remove them, particularly the central emphasis on individual self-interest, it would cease to be capitalism.

The aspect of communism which is closest to Christianity is its "concern for economic and social equality" (p.138). In practice it apparently does better in interracial relations than do any existing Christian cultures and it seems to offer something very attractive to hungry and exploited peoples. But its blatant atheism, its stifling of freedom, its lack of regard for truth and for human life and its reliance on violent military tyranny make it "the most dangerous foe, not only of Christianity, but of freedom in the world today." However, it is to be permanently halted, not by matching its own weapons, but by the Christian program which Jesus exemplified and taught, "to preach good tidings to the poor, to bring release to the captives, to set at liberty the oppressed."

The last section of the book, "The Way Forward," is devoted principally to the positive message and methods which the churches need to stress as they confront the secularist threat. Especially effective are the chapter on "Christian Faith and the Day's Work" and the powerful closing portrayal of "The Christian Hope."

Critical questions may well be raised on some minor points. To whose view is reference made in the discussion of "theistic humanism"? Most religious humanists who deny "the existence of a personal God" would not call themselves theists. On the other hand, it would not be accurate to say that the naturalistic theism of Henry Nelson Wieman and the men most influenced by him "defines God as the sum of human ideals, the conscious personification of human striving and aspiration" (p.80), for such a definition would ignore the emphatic objective and cosmic reference of such thought, however vague and inadequate in conception.

It seems both historically and practically unwise to define fascism so broadly as to include every kind of rule by one man or group over a subservient people. But it is worse to see an example of fascism in every machine-controlled election, in every "use of economic power to force the demands of the labor unions on recalcitrant employers," in every instance of colonialism and in the undue deference to "all things military." It is the fashion now to call every political or economic trend which one ardently disapproves either "communist" or "fascist," but, as the author knows, it is not a good fashion.

It might have been well to raise an emphatic warning that in many current attacks on "secularism," especially by Roman Catholics, what is meant is not really the practical atheism with which this book is concerned, but rather anticlericalism. When secularism of that sort is under discussion it merits some good, sturdy support. In this connection, it is regrettable that Dr. Harkness could find nothing better to say for our beleaguered public schools than that we should rejoice over the fact that they exist at all and that they are as good as they are.

However, it is a delight to read a book of such clarity, devout spirit and prevailing fairness. A remarkable range of subjects can be found dealt with in this modest volume, often with penetration and wisdom lacking in many a specialized and technically worded book. Moreover, any reader who thinks that only the prophets of doom can be devastating to complacency should try reading this testament of prophetic hope.

L. HAROLD DEWOLF.

Books in Brief

ELEMENTARY CHINESE FLASH CARDS. *By Shau Wing Chan. Stanford University Press, $5.00.* Some months ago (July 25, 1951, to be exact), in commenting on this author's excellent *Elementary Chinese,* a complete revision of his *Chinese Reader for Beginners,* I remarked that since the vocabulary was altered and much enlarged there ought to be a new set of "flash cards" similar to those that went with the old book. Well, here they are—880 cards with as many characters and three or four times that many combinations. One who learns all these will have a fair vocabulary, for a start, and the cards are a practical aid in learning them.

THE ILIAD OF HOMER. *Translated with an introduction by Richmond Lattimore. University of Chicago Press, $4.50.* Homer still lives, and one thing that keeps him alive for English readers, now that few of them are at home in Greek, is the occasional appearance of modern translations such as this. My personal preference is for Lattimore's version above either of the other two new translations of the *Iliad* that I have read within the past three years. It is a faithful and fluent rendering which reflects, about as well as English can, the feeling and flow of the original, its natural dignity without artificial pomp or any straining for solemnity by the use of antique or "poetic" language, and the zest and speed of the story. The translator uses a six-beat line with "feet" of various kinds intermingled to produce a free rhythm. It is of course understood that Homer's meter cannot be reproduced in English, least of all by dactylic hexameters based on accent instead of quantity. The introduction discusses the historical and legendary ma-

terial, the plot and structure of the poem, and the characters, both men and gods, who are its dramatis personae. I still think the story is a ghastly and gory tale but, though its episodes are repulsive, the whole is ever fascinating. This translation, with its apparatus, is conducive to intelligent and appreciative reading of the *Iliad*.

THE REDEEMER: THE WORK AND PERSON OF JESUS CHRIST. *By William Ragsdale Cannon. Abingdon-Cokesbury, $2.75.* Dr. Cannon (Methodist, professor of historical theology at Emory University) makes the right start when he says that, in any appraisal of Jesus Christ, the place to begin is with a consideration of what he *does* rather than with an attempt to define his *nature*. Certainly that is what the earliest Christian writers did. Following this lead, the author assembles and discusses the scriptural data concerning the functions of Christ, using in the main the familiar categories—prophet, judge, priest, teacher, leader, ruler of nature. In all these he concedes nothing to the doubting or naturalistic mind. No explanation of the miracles is permitted to blur the impression that the Gospel writers were right in regarding Jesus as one who "was able to alter nature's pattern to suit his own convenience, to suspend the operation of a natural law when it pleased him to do so." Faith is not susceptible of proof; indeed, the two are mutually exclusive. "It is a denial of faith to subject it to any human tests." "We cannot appraise revelation by any human standard or attempt to evaluate its contents by means of our pragmatic tests. Since God is by nature supratemporal, his message cannot be measured by anything which belongs only to time. . . . Against what ethical standards can we judge [Jesus'] character, and what norm of perfection have we outside the habits of his life?" The author's complete rejection of the empirical and the pragmatic (p. 44) brings him logically to a position where the statement that "God and Jesus are good" is not a statement about the character of God or Jesus but rather an assertion about the origin of our ideas of goodness. From the standpoint of the perfectly orthodox Trinitarianism which the author aims to defend strongly, he seems to tread on dangerous ground when he explains that the one "substance" of the Three means one "essence" in the same sense in which beauty, truth, goodness and even humanity are essences that individuate themselves in various concretions. I am sure he would wish to (and probably could) correct the impression that this comes closer to *homoiousion* than Barth's Trinitarianism comes to "modalism," as he suggests that it does. W. E. G.

CORRESPONDENCE

Competition

SIR: Stanton A. Coblentz on April 16 writes:

Our sovereign, Competition, goads each man
To seek his ends against the race and clan.

Contrary to fact, I should think. Take the leading case of our time. Henry Ford got rich, very rich, by competition. His competition consisted in this, that he attracted customers by furnishing a car unprecedentedly serviceable to the common duffer at an unprecedentedly low price, and he attracted superior workmen by paying high wages. Thus he benefited the purchasing public and benefited his workmen; and, since this policy of his was a main factor in making the public feel that a car was a thing everybody must have, Ford was a leading contributor to the prosperity of the rivals against whom he competed. If he later went wrong and got himself listed among the malefactors of great wealth, that was because he turned aside from competition to pursue other methods.

Typically, this is what competition is: Do better for people; take less away from them in return. And if you combine this policy with efficiency, as Ford did, you get rich, as Ford did.

STEVEN T. BYINGTON.
Ballard Vale, Mass.

Steel Unions More to Blame?

SIR: I have read the editorials in the last two issues of your magazine relating to the problem of the steel industry. Your writers have tried to show that all three sides are at fault, and especially the steel people. I carried a C.I.O. card for about 3 years in the '40's and know something about the harm that is being done to the nation and to labor in general by the union leaders. These men seem to be more interested in keeping themselves in power and growing wealthy than in the welfare of the workingman or of the nation.

We all know that management has been to blame for certain abuses, but I am satisfied that as a whole the managers are trying to serve the country and to provide jobs for the workers with adequate protection and remuneration. Union leaders are making impossible demands and are not giving industry the cooperation required for a peaceful settlement of their grievances. Both the previous and present administrations have been playing politics with the labor leaders and have failed to create a spirit of unity between labor and capital.

The existence of The Christian Century depends upon the fruits of our industry, and every new round of wage increases makes your dollar and mine worth less.

MICHAEL S. SOLIMENE.
San Bernardino, Calif.

For Fishermen

SIR: The controversy over the theme for the World Council Assembly impresses me with the danger of all Christian arguments. How complicated can the good news be that a carpenter thought fishermen were capable of understanding and transmitting to the world? As I see it he said: "Life is one eternally. The Kingdom of God is the same here and hereafter. It is the love of God for men, his children, who enter that Kingdom here for all eternity as they accept his love and show it in their relationships with his beloved, their fellow men." This is the personal and the social gospel, the hope of the world today and here and of each life here and hereafter. Our problem is not that we do not know, but that we don't want to do. When we want to do, we are converted, and we do do, and no man can stop us.

Sandwich, Ill. N. H. NESMITH.

Evanston's Message?

SIR: One of the most hopeful indications I have thus far seen of the possibility that the World Council may become a trustworthy and effective instrument of Christian testimony and influence was the preliminary report regarding the proposed theme for the World Council meeting in 1954 (April 9).

It is refreshing, indeed, to know that at least some of the World Council leaders take the eschatology of the Bible seriously, and realize that the Kingdom of God cannot come in its fullness until the Lord Jesus Christ returns in cataclysmic glory at the last day. WILLIAM T. STRONG.
Florence Ave. U.P. Church,
Los Angeles, Calif.

A Premillennial Reply

SIR: I have subscribed to The Christian Century for many years and now crave indulgence for my first letter. It is to challenge "The Challenge of the Futilitarians" by Dr. Foreman (April 9). Dr. Foreman speaks of premillenarians as pessimists and cites an extremist to prove that all premillenarians have no interest in education, social conditions or world peace. I suggest that Dr. Foreman read page 431 of the same issue where it says, "When we condemn modern education let us be sure of our facts." A more careful writer would have been surer of his facts when he wrote these untruths about premillenarians. I have been one all my life and have been asso-

ciated with them extensively, and have never known any of my acquaintances to be as he says. A true premillenarian is interested in every project for human or even temporary betterment, though he knows the ultimate hope of the world and answer for our social problems is in the second coming of Jesus Christ. At least he knows better than the other brands of advent teachers that liberalism's panaceas are futile, and he knew this long before liberalism's present bankruptcy.

ROY L. LAURIN.

Eagle Rock Baptist Church,
Los Angeles, Calif.

He Wants to See

SIR: From the April 16 issue of your provocative journal (p. 457) I quote: "The colleges have not been guilty of deliberate surrender to secularism and materialism [you forgot nationalism] but a tissue of compromise has been woven by expediency into the lives of all of them." It seems that "expediency" is the key word today. My dictionary defines expediency as "that which is most practicable to be done, all things considered."

The author says it seems a necessary expedient for the Christian college to have military training units on the campus as the lesser of two evils. "The greater evil might be, at its worst, the victory of anti-Christian forces through national disaster." (Or loss of revenue from the government for having these units on campus.)

The most beautiful and nonsensical "expediency" is this (p. 458): "All [colleges] found it obligatory to provide these future soldiers with spiritual resources and with the knowledge of other peoples and other ways of life that might make it possible for them to *fight without hatred,* even to *love their enemies.*" This I want to see! Must I send my boy to a school which makes no claim to being a Christian college where he can just learn to kill, or must I send him to a Christian college where he can learn to kill in love, or can I find a Christian college which has not confused the art of war with the art of being a Christian?

LEONARD CARLISLE.

Perrysburg, Ohio.

Youth Is Not Always an Asset

SIR: "Is Christian Education Possible?" (April 16) is one of the finest editorials I have read. I would echo the question, "How can the Christian college excuse itself for not having a corps of Christian instructors who, besides teaching chemistry and economics as well as the best, can also offer and exhibit (while not forcing) a Christian orientation toward life's problems and values?"

Many administrators fall down in the responsibility which they have of selecting such instructors. When there is a young man available for a position, they will choose him every time in preference to an older person of tried and proved ability and devotion to a Christian way of living. Often these bright young men are religiously confused and uncertain themselves, if not actually antagonistic toward Christianity. Many of them think it academically smart to jeer at religion. Even if there is no actual jeering, it is certainly true that "neutrality about religion is an antireligious attitude."

It is time that college administrators considered something besides mere youth in selecting their teachers. As presidents choose new faculty members, let them remember that on any campus it is the mature, experienced, devoted Christian men and women who have the most pronounced influence for good on the students. However, instructors should not be chosen on the basis of mere years any more than they should be rejected on that basis.

Hastings, Neb. M. F. OVERTON.

Problem Not Discussed

SIR: I liked the Century's recent treatment of the Christian college (April 16) but looked in vain for any discussion of this pertinent problem: Christian colleges campaign for money to use in improving or expanding physical equipment but pay such paltry salaries to teachers that choice faculty personnel are being lost to the state universities. The academic quality of our Christian schools is sinking while buildings multiply. To me, that is sanctified materialism. E. MARCELLUS NESBITT.

First U. P. Church,
Beaver, Pa.

Against Lay Recruits to Ministry

SIR: It would be unfortunate for the Protestant Episcopal Church if the plan being followed by some bishops to the west of the Mississippi river, which you commented on in an editorial (April 2), were to become common. There are already enough Episcopal clergy who have less than the traditional seven years of college and seminary, and seminaries do not seem to have any I.Q. requirements for admission. While some seminaries may warp the minds of their students yet those with no such training are apt to be even more prejudiced, and with less reason. Men who come from the business world are likely to have a chamber of commerce mentality and to ignore social redemption.

The real reason for ordaining these unprepared men is economic: there are too many Episcopal churches with less than fifty members—thousands of them—some of which cannot, and some of which will not, in spite of financial ability, support a minister. Rather than assign them to some rector with only one church as an extra appointment, or use the Christian strategy of abolishing such churches, these unprepared men are used. They could lower the salaries of Episcopal clergy—already so low that the church does not dare publish a national salary list as most denominations do in their yearbooks—to a subsistence level.

To drop the futile effort to keep an Episcopal church as the only true faith in every hamlet and junction would save enough clergy to man all needed posts without these ordinands, and without wasting the lives of the clergy in places where a real ministry is impossible.

[EPISCOPAL CLERGYMAN.]

St. Louis, Mo.

Amused

SIR: I have read the article "Recover Our Protestant Heritage," by Richard C. Wolf (April 30). Two things strike me as amusing: (1) the inclusion of Duke University divinity school as "undenominational" and (2) the omission of Vanderbilt University school of religion. As one who in recent years has attended both schools I am amused. If one wishes to call an out-and-out Methodist seminary "undenominational" it is excusable as a mistake; otherwise it is bias. But for a church historian to omit the one ecumenical school of religion in the south is unaccountable. The Vanderbilt faculty and student body are highly ecumenical and offer a number of courses in church history, giving graduate degrees in church history and also in American church history. Mr. Wolf should rework his article.

W. H. DANIEL.

Virginia Intermont College,
Bristol, Va.

Why a B. D.?

SIR: Regarding your editorial "Harvard Strengthens Its Divinity School" (April 30), you make the proposed new divinity school sound like the eighth wonder of the world. My hope is that the school may actually surpass your expectations. But you quote John Lord O'Brian as saying, "The first purpose [in revitalizing the school] is to strengthen the school for the training of ministers through a three-year course for college graduates *leading to the usual degree.*" (Italics mine.)

Why must such an unusual divinity school offer the usual degree? The fact that divinity schools offer a bachelor's degree for a postgraduate course does not do much to "dignify and fortify the cause of religion in America."

Trinity Church, EDWARD A. JONES.
Gloucester, Mass.

Seminary Issues

SIR: I hope that every seminary in the country has written to thank you for the excellent April 30 number. We are grateful for these annual seminary issues. They are filled with valuable information for all of us, but more especially they challenge us to more constructive work and happy future progress. We are all deeply indebted to you for this distinguished service.

ROBERT CASHMAN,
Vice-President.

Chicago Theological Seminary,
Chicago, Ill.

NEWS of the CHRISTIAN WORLD

Uphold Denial of New Church Site

Michigan Supreme Court Affirms Right of Community to Protect Itself Against 'Encroachment'

DETROIT, May 13.—Religious leaders here are disturbed over the unanimous decision of the Michigan supreme court upholding a lower court's denial to First United Presbyterian Church of the right to erect a building on a comity-assigned site in northwest Detroit. From much of the testimony given before the lower court, and reportedly from the judge's own remarks, the congregation interpreted the earlier decision as classifying the church as a "community nuisance." The Detroit council of churches entered the appeal to the higher body as a friend of the court. While the supreme court in its decision was careful not to brand the church a nuisance, it stated that residents in the community were entitled to protection from the "encroachments" of a church. Church leaders feel that a decision on this basis endangers the freedom of new churches to decide upon locations. Howard McCalmont, pastor of the church involved, says that the congregation will not be able to carry the case to a still higher court. However, vigorous protests against the decision are sure to be heard from responsible church bodies.

Billy Graham Addresses 'Main Line' Protestant Leaders

At the invitation of a group of Detroit ministers, most of them from the "main stream" Protestant churches, Evangelist Billy Graham addressed 350 pastors at a luncheon April 17. He commended the National Council of Churches and the major denominations for arousing a new interest in evangelism, and declared the United States is "on the verge of a great spiritual awakening." If a widely representative group invites him to conduct a crusade in Detroit, he said, he will be glad to accept; but he would not come on the invitation of a "limited" body. Graham announced that he is done with "love offerings" in his campaigns and now accepts only a stated salary. He pointed out also that he no longer closes his sermons with emotional illustrations, lest those who come forward do so "weeping over the story instead of over their sins." Decisions made only on an emotional basis are not sound, he declared. Reporting on his recent visit to Europe, Graham said the best hope for a revival there is in Germany. In Great Britain, he said, only 8 per cent of the people are affiliated with the churches and only 2 per cent go to church regularly.

Lenten Services Well Attended

It is estimated that 1.5 million residents of Greater Detroit attended religious services from Palm Sunday morning through Easter night. Four of the 10 Good Friday services sponsored by the Detroit council of churches were broadcast and one, lasting three hours, was televised. The council promoted more than a score of other interdenominational services in theaters and churches, while still other services were sponsored by local congregations. The council's 34 noonday Lenten services registered the largest attendance since 1943. Churchmen report greater resistance this year to the frequent after-Easter slump.

Asserts United Nations Needs New Support

Donald B. Cloward, executive secretary of the American Baptist Convention's Council on Christian Social Progress, declared here recently that while the United Nations is solidly established in magnificent headquarters in New York, it is really tottering. Addressing a dinner meeting sponsored by the Detroit Baptist missionary society's council on Christian social progress, Dr. Cloward said that the U.N. is our "last great hope of peace" and therefore needs our loyal support. "We have more fear than faith," he said. "We are more afraid of what the Soviet stands for than we are proud of what America stands for." He scored contemporary "witch hunt" tactics, which he said frequently consider a man guilty until he is proved innocent.

Refuse to Term Salvation Army Citadel a Church

The Michigan temperance foundation and the Salvation Army have entered suit against the state liquor control commission's ruling that a beer and wine license may be granted to a store across from the Bay City Salvation Army Citadel. The commission holds that the citadel is not a church, since it rents its gymnasium for a few hours every week to certain community churches for their basketball games. The case may result in the writing into the Michigan liquor laws of a new definition of what constitutes a church.

And So Forth

Addressing a civic audience here at a luncheon given in his honor by the Detroit board of commerce, Gen. Albert Orsborn of London, international Salvation Army head, declared that the contribution America has made through its foreign aid programs has been "like lighting lamps in a dark night." He added that "collective security is useless if it is weakened by personal, spiritual insecurity."

Missouri Synod Lutherans in the Detroit area have raised more than $1 million toward the denomination's $10 million "Crusade for Christ" goal. E. T. Bernthal is local campaign chairman.

Louis A. Komjathy, immediate past moderator of the Detroit presbytery, is heading the drive to raise $500,000 here toward the $12 million fund sought by the Presbyterian Church, U.S.A., for new church building.

Channing Tobias, U.S. alternate delegate to the United Nations, told the spring meeting of the local council of churches' Protestant men's supper club that although in some parts of the south conditions are not too good for Negroes, thousands of southern people are working assiduously to improve the situation. While Negroes do face problems in this country, he said, they are free to do something about them.

G. MERRILL LENOX.

South's Baptists Meet in Miami

Largest Convention Denounces Vatican Tie—Cordially Receives President of American Convention

MIAMI, May 17.—The 85th annual session of the Southern Baptist Convention had a registered attendance of over 10,000, making it the largest such assemblage in history. Pres. J. D. Grey of First Baptist Church, New Orleans, emphasized that the purpose of the convention has not changed since its organization in 1845, when it was launched "for the purpose of carrying into effect the benevolent intention of our constituents by organizing a plan for eliciting, combining and directing the energies of the denomination for the propagation of the gospel."

Declaring that the nature of the convention is nonecclesiastical, nonhierarchical and nonauthoritarian, Pres. Grey held that it must not hesitate to speak on the great issues of the day. Citing the "thunderous tones" in which Southern Baptists had opposed the President's move to appoint an ambassador to the Vatican, he said: "Baptists will speak for themselves to every aspirant for the White House this year and every year. In conscience they cannot countenance any candidate, even one of their own number, who does not make it crystal clear that he opposes any and all missions to the Vatican or to any other religious organization in the world."

Church Growth Continues

During 1951 the number of Southern Baptist churches increased from 27,788 to 28,289. Membership increased 4.1 per cent to 7,373,498, and active pastors from 19,237 to 20,348. To the value of church property more than $100 million was added. Total gifts amounted to $222,838,109, a gain of 13 per cent. Per capita gifts were $30.22, an increase of 8.5 per cent. Total gifts to missions increased 11.6 per cent, for a total of $37,268,172, or $5.05 per capita. The churches reported an estimated 663,615 tithers. During the year 3,557 Roman Catholics joined Southern Baptist churches. Quarter-time churches decreased 11.5 per cent, while churches with full-time preaching increased 8.5 per cent.

One hundred new missionaries have been or are to be appointed this year. The foreign mission board reported about 855 missionaries now serving in 30 countries. With the withdrawal of missionaries from China the board now has some 90 missionaries in Japan and has opened work in Korea, Formosa, Thailand, Malaya, the Philippine Islands and Indonesia. The board reports 1,874 organized churches and 3,600 out-stations with a total membership of approximately 200,000. There were 18,500 baptisms. The income of the board in 1951 was $6,900,000.

Adopt $10 Million Budget

The convention approved a cooperative program goal for its 14 agencies of $10

A CATHOLIC SPEAKS HIS MIND

On America's Religious Conflict

by THOMAS SUGRUE

Thousands of American Protestants as well as Catholics have welcomed this candid, fearless and sensible appraisal of the church-state situation of today in America. Mr. Sugrue, a noted writer, has something fresh and stimulating to say about the Vatican appointment — church censorship — religion and public education —and sectarian rivalry. You must not fail to read it. $1.00

MARCHING OFF THE MAP

by HALFORD E. LUCCOCK

"Among the great preachers of America Halford E. Luccock comes the nearest to being inimitable," so says the *Religious Book Club* of the author of this book. This is Dr. Luccock's first collection of sermons in 28 years and they will stand as models of their kind for many more. They will be read with interest and enjoyment by all who have come to look forward to Simeon Stylites every week in *The Christian Century*. $2.50

GOD'S WORD IN MAN'S LANGUAGE

by EUGENE A. NIDA

No one but the secretary for translations of the American Bible Society could have written this book! It is the fascinating and all-but-incredible story of how God's word was put into more than 1040 native tongues. The trials, the heartbreaks, the moments of humor and the final joys of accomplishment are here detailed with contagious enthusiasm. $2.50

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million for 1953, with $3 million to apply to capital needs of the various agencies.

Perhaps the outstanding action of the convention was the acknowledgement that 25.2 per cent of Southern Baptist church members are nonresident, or "A.W.O.L." The convention heard that 22.8 per cent of city and 30.5 per cent of open-country membership is nonresident. A program of reaching these nonresident members has been set up for 1953.

Latourette Addresses Convention

One of the most impressive moments in the convention came when Kenneth Scott Latourette, president of the American Baptist Convention, was presented. Dr. Grey referred to him as "perhaps the outstanding religious statesman in the world today." The entire convention stood and applauded when he was introduced. Dr. Latourette stirred the convention with a message on "The Church and World Missions." "We are living in one of the greatest days of the church," he said. "It is a great day for the church for two reasons: the achievements of God through and in his church, and the opportunity with which God has challenged his church." He pointed out that Christian churches are more widely distributed over the face of the earth and more deeply rooted among more peoples than ever before, and that Christians the world over are more and more realizing their essential unity as disciples of our common Lord and Savior and are learning to have fellowship with one another in prayer, planning and action.

[After mentioning the World Council on Christian Education, the International Missionary Council, the World Council of Churches, the National Council of churches and the Baptist World Alliance as examples, Dr. Latourette said: "I am fully aware of the differences of conviction among us Baptists on the issue of Christian unity. I realize that each mention of it brings with it the peril of making more difficult Christian unity even among ourselves. I for one believe in adventuring with Christians of other denominations in exploring fresh ways to the unity in love of all Christians. I have shared and expect to share in several of these cooperative bodies. To them I am profoundly indebted and deeply grateful for what I have learned of Christian fellowship and of Christ and his church. Yet I realize that a large number of Baptists, especially here in this great southland, do not share this conviction and indeed believe it to be a mistake. Let no one of us criticize the other. Any one of us would be doing wrong if against our conscience we were to enter into cooperation with non-Baptists. Let us agree to differ and resolve to love"—Ed.]

Approve Admission of Negroes

The convention commended the action of the trustees of the Southern Baptist seminaries and some colleges which opens the ministry of these institutions to all persons who are qualified to take advantage of it, regardless of race.

The social service commission recommended that the convention call on leaders in government to exploit every possible method in the settlement of international disputes and asked the convention to reaffirm its confidence in the United Nations as the most effective available device for world peace, while adding, "We renew our unwavering faith in Jesus Christ as God's answer for the peace of all nations." Opposition to universal military conscription in peacetime was reaffirmed and selective service was commended as satisfactory in meeting the military needs of our nation.

The convention vigorously reaffirmed its historic position of unqualified opposition to the liquor traffic and insisted that total abstinence is the only practice for Christians and the only satisfactory solution to the alcohol problem at large. Decay in the standards of public and private morality was deplored, and it was urged that we, as Christians, accept a deeper sense of our responsibility to participate in the processes of government not only by voting but also by giving encouragement to those in public office to uphold standards of decency and honor.

Gardiner Committee Reports

The committee on relations with other religious bodies known as the Gardiner committee, recommended promotion of an educational program in regard to the marriage of a Baptist and a Catholic and urged that children be warned of the dangers to harmonious married life of such a couple if promises are made which are not in a civil marriage ceremony. It protested to the President and to Congress concerning the appointment of an ambassador or any personal representative to the Vatican. It urged that "we continue to indoctrinate our people on the separation of church and state, informing them on the history of tyranny, persecution and dictatorship of state churches." The committee was continued, after some debate.

The committee on public affairs through its director, J. M. Dawson, has expressed the Baptist convictions in the following hearings conducted by congressional committees: (1) on federal aid to education, voicing disapproval of such aid to church schools; (2) on interstate advertising of intoxicating liquor and against such advertising over radio and television; (3) on federal appropriations to church hospitals; (4) on universal military training; (5) against the appointment of an ambassador from the United States to the Vatican.

Negro Education Lags

The committee on Negro ministerial education called attention to the fact that there is only one Negro Baptist minister in training for each 5,000 members in the United States, and called for a vigorous program looking toward accreditation of American Baptist Theological Seminary in Nashville.

R. Orin Cornett of the education commission reported that "Southern Baptist schools are better able than most church schools to cope with rising costs of operation and reduced enrollments." Enrollment in the seminaries is up 10 per cent to 4,108; in senior colleges and universities, down 10 per cent to 32,480; in academies and Bible schools, up 11 per cent to 2,357. The grand total is 47,626.

James P. Wesberry.

Baptist Seminary Installs McCall

New President Is Youngest to Head the Southern Convention's Theological Institution at Louisville

HUNTINGTON, W. VA., May 12.—Delegates from 25 states attended the inauguration in March of Duke McCall as the seventh president of Southern Baptist Seminary in Louisville, Ky. At 36, Dr. McCall is the youngest man to head this oldest Baptist theological school in the south. In his inaugural address the new president proposed as immediate goals for the seminary reduction of the student body to a maximum of 750 (present enrollment is 875) and development of a faculty of which each member will be a recognized authority in his field. "The seminary can claim no infallibility, but it can achieve an objectivity worthy of a hearing by all who seek to know and do the will of God," he said.

Warns Southern Baptist Convention Against Too Wide Expansion

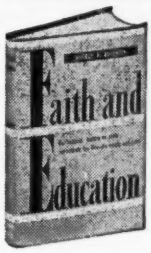
In an editorial in the March issue of the *Tie*, monthly publication of the seminary, Dr. McCall strongly advocated that the Southern Baptist Convention abandon its avowed intention of expanding to cover the entire United States. He urged that it accept "reasonable limitations" on its territory. "If the convention does continue its present policy of unrestricted expansion, changing the name which we have carried proudly for 107 years to the General Baptist Convention, as has been suggested, is not only a logical but a necessary step," Dr. McCall declared. "If we keep expanding the reach of our convention, we are going to end with such a backlash of tangled denominational controls that many of our leaders will despair of unraveling the situation and . . . will cut the knots by dividing the convention," he predicted. "The pure democracy on which we Southern Baptists have prided ourselves will be gone."

Kentucky Youth Attend Y-Sponsored Assembly

Some 525 boys and girls attended the recent seventh annual Y.M.C.A.-sponsored Kentucky Youth Assembly at Frankfort, the state capital. Purpose of this three-day meeting is to acquaint young people with the functions of their state government. They hold legislative sessions, introduce bills and adopt a budget just as the general assembly does. This year 49 bills proposing measures for welfare and improvement of the state were introduced during the sessions. In his "state of the union" address, the assembly's governor, 18-year-old David Eberhard of Louisville, declared that more Christian leaders are needed if America is successfully to combat widespread corruption in government, business and athletics.

Layman Seeks to Live Faith as Zealously as Communists

Seeing Communists "living their convictions with an enthusiasm equaled only by that of first century Christians" prompted Robert G. Mayfield, secretary of the Methodist General Board of Lay Activities, to



FAITH AND EDUCATION
By George A. Buttrick

In this timely and provocative book one of America's keenest thinkers critically examines present-day college and university education, and finds it often secular, barren, and in need of a basic, vitalizing faith. His suggestions for improving education—for giving it that motive and direction without which it is the blind leading the blind—are cogent and constructive. **$2**

ON LIVING WITH YOURSELF
By Charles M. Crowe

These practical, invigorating chapters deal with eighteen arts which make for the total well-being of body, mind, and spirit—skills everyone can master for a fuller and richer life. Stimulating, highly threaded with memorable human-interest stories, *ON LIVING WITH YOURSELF* challenges the reader to live up to the utmost of which he is capable in right thought and right deed. **$2.50**

SPIRES OF THE SPIRIT
By Frederick Brown Harris

In these unhurried, friendly meditations the Chaplain of the United States Senate—who is also pastor of Foundry Methodist Church in Washington—points out the deep truths found in familiar phases of life. Each shows that "we can never find the answer to our vague, vast longing apart from the Infinite by whom and for whom we were created." **$2**

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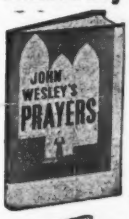

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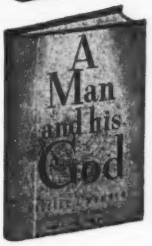

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enter full-time church work, he told 400 lay leaders attending a recent Louisville area denominational stewardship conference. It was while serving in military intelligence during World War II and investigating communism in defense plants, he said, that he came to realize that if he was to do much to help Christianize the world, he must live his convictions better and devote more time to the church. Sam Adkins, an editor of the *Louisville Courier-Journal*, told the laymen that if this country's professing Christians took their Christianity as seriously as they take their business and their amusements, "the civic problems that plague us today would be eliminated completely within 10 years."

Says World War III Is a Reality

Speaking during the series of Holy Week services in Huntington, Methodist Bishop Richard C. Raines of Indianapolis declared that World War III "is not a theoretical future development but a grim reality in the present." During his recent trip to Asia, he said, South Koreans told him with "impressive unanimity" that the horrible destruction which has resulted from the conflict is not too high a price to pay for deliverance from the intolerable conditions imposed by the Communists. Reporting on his visit to India, Bishop Raines said that while Prime Minister Nehru has had a bad press in America, he deserves to be ranked as one of the world's great leaders. Nehru should not be blamed for not wishing to form an alliance with the United States, he added, since such an alliance would precipitate a war with China. Bishop Raines praised Japan as a "modern miracle" and commended the United States for not inflicting reprisals and exploitation on the people of that conquered nation.

And So Forth

Social action classes were a feature of the annual school in churchmanship and Christian living sponsored by churches of the Louisville area.

West Virginia Presbyterians are cooperating in the endeavor to raise $2.5 million for Union Theological Seminary (Presbyterian, U.S.) in Richmond, Va. Appeals on behalf of the seminary are being made in local churches, and state and area rallies are being conducted.

The first competition ever held between white and Negro students of the Kentucky university system took place recently when debating teams of the University of Kentucky and Kentucky State College met in a public contest at Frankfort.

Prof. Adolphe Keller of the University of Zurich was the speaker at noonday services conducted by the Louisville ministerial association during Holy Week.

George Buttrick, pastor of Madison Avenue Presbyterian Church, New York city, was guest speaker during Religious Emphasis Week at the University of Louisville.

Kenneth Duane Hurley has been inaugurated president of Salem College, Salem, W. Va.; Richard Shearer, of Alderson-Broaddus College at Philippi, W. Va.

Marcus C. Redwine, a former president of the Kentucky bar association, told delegates to the University of Kentucky's 15th annual rural leadership institute that the time is here for ministers and church members to become reconciled to U.M.T.

J. MAURICE TRIMMER.

Expand East Asia Literature Plans

Christian Societies in Indonesia, Burma Seek to Implement Ideas Gained at Singapore Conference

BANDUNG, INDONESIA, April 11.—Results of deliberations at the East Asia Conference on Christian Literature held last December in Singapore are to be seen in recent developments in Indonesia and in Burma. The March newsletter of the Indonesian Committee on Christian Literature says the "new slant" brought home from Singapore has stimulated the society's program. In January the Indonesian department of economic affairs granted the committee the status of publisher, importer and seller of books. This means that it can enlarge its operations, particularly where foreign currencies are involved. It has employed a second writer-translator. In the past three months it has published seven new books in Indonesian, including a commentary on I Corinthians, a 600-page biblical history and Vol. II of a history of the church. It has also published two books in Javanese, one of them a treatise on Christian ethics. A special committee representing the literature committee and the Bible society has been set up to establish a visual aids foundation to promote presentation of the gospel through such media as posters and motion pictures.

Burmese Plan Expansion Of Distribution

A conference of Burmese Christian leaders held in Rangoon in February recommended that more traveling salesmen be pressed into service, that outlet stores be established, and that a uniform price for pieces of literature be set, in spite of the fact that most shipments outside Rangoon must be made by air express. While the conference agreed that the Christian population of Burma is large enough to justify a cooperative press for the Christian Literature Society, the Baptist Publishing Board and the Bible society, it deferred a proposal that such a press be established. The Judson Press has not been reopened since the war; the Christian agencies have been using local printing resources to get out their publications. The conference recommended that the Christian Literature Society distribute literature produced in India to the 60,000 Indians in Burma, and consider translating certain children's books into Chinese and distributing them to the Chinese population. It was agreed that evangelism should be the purpose of much of the literature produced. There is a close relation between the Christian Literature Society in Burma and the American Baptist Mission's publication department; their administration and distribution activities are unified.

Eurasians Who Reject Indonesian Citizenship in Sad Plight

The more than 100,000 persons in Indonesia who are of mixed Dutch and Indonesian parentage are confronted with the alternative of accepting Indonesian citizenship or becoming virtually stateless. Formerly most of them were considered Dutch

citizens, but were not acceptable socially or economically in Holland. About half of them have already taken out Indonesian citizenship; most of these are civil servants and have little interest in politics. The others face the likelihood of being ousted from their jobs and replaced by Indonesians. Foreign firms are required by law to employ at least 80 per cent Indonesian citizens on their staffs. Mayor Polak, the Eurasians' representative in parliament, urges that a naturalization law be passed lest these "stateless" individuals become a danger to the nation's security. He also asks that Eurasians unable to prove their Dutch ancestry be granted naturalization. Under the Round Table Conference agreement, Eurasians must prove their Dutch ancestry before they can reject Dutch in favor of Indonesian citizenship.

'Imperialism' Fighting Word For Indonesians

Russia's charge that the United States is imperialistic is bound to have an effect on Indonesians, to whom "imperialism" is a fighting word. They were aroused in February by the news that Dr. Nikijulu, representing the Republic of the South Moluccas, had gone to Washington and met with state department officials. Said the liberal Djakarta *Merdeka*: "We must protest against Washington's making connections with rebels who are plotting against the legal government of Indonesia. In employing realistic policies, the United States does not hesitate to use puppets against the Indonesian government." Recently the Indonesian ambassador to the U.S. cautioned that country against entrusting Point Four projects to administration by former colonial powers. The official monthly of the West Java information service for March says: "It is not impossible that countries like America and Russia are planting subversive elements in West Java so as to have puppet regimes available to do their wills in the event of another world war. . . . Foreign elements are trying to persuade the subversive groups to join them. We are not unfriendly toward Russia's communism or America's democracy, but we are not willing to have them thrust on us."

Christians Prefer Secular State

Based on misinterpretation though it is, much interest attaches to the statement made in the organ of the Masjumi (Muslim) party's conservative branch that at the World's Student Christian Federation professors' consultation in January it was proposed that Indonesia become a Christian state. The paper says that while the Christian group was within its rights in making the suggestion, it should have had a Muslim present to state the Islamic case. The fact is, of course, that the Christian minority of between 3 and 4 per cent could never hope to establish Christianity as the nation's ruling religion. This minority desires to proclaim the gospel throughout the land, but still prefers having the present secular character of the state continued. The Parkindo (Protestant) party exists not to articulate a church-centered political line, but to make visible the loyalty of Christians to the republic and to provide a platform from which the Protestant minority may voice its positions on matters which concern its members.

WINBURN T. THOMAS.

Church-Industry Relation Defined

At Cleveland, Lutherans Consider Need for Greater Interest in Problems of Management and Labor

CLEVELAND, May 13.—Need for the church to take a greater interest in problems of management and labor was stressed at the recent Lutheran conference in Cleveland for pastors who minister to industrial workers. Leaders noted that about 20 per cent of Lutherans belong to trade unions as compared to the some 26 per cent who are farmers. Participants were reported as deciding that "it is not the primary function of the church to impose a new law that binds, but to instill a new spirit that frees; not to arbitrate disputes, but to prevent them; not to criticize, but to lead." Among the speakers at the conference were Robert I. Wishart of Minneapolis, president of the Hennepin County industrial union council; C. A. Bergan of Augusta, Ga., director of the Atomic Energy Commission's organization and personnel division; and Bernard Spong, pastor of Bethlehem Lutheran Church, Gary, Ind.

To Assemble Findings of Three Conferences

The Lutheran conference here was the second of three on urban church problems arranged by the National Lutheran Council. The first, held in Chicago, concerned itself with mission opportunities of the downtown church. The third, scheduled for New York city, will be devoted to the mission approach to racial and cultural minorities. Findings of the three conferences will be used as basic material for the program of the biennial Lutheran Home Missions Conference to be held in Detroit early in November.

Name Indiana Governor 1952 'Lutheran Layman'

At the seventh annual convention of the Federation of Lutheran Clubs held here May 3-4, Gov. Henry F. Schricker of Indiana was named "Lutheran layman of the year" and the Lutheran service club of Indianapolis was selected as the "Lutheran club of the year." Sen. Alexander Wiley of Wisconsin, a Lutheran layman, was the speaker at the award banquet. Other speakers at the intersynodical organization's seventh annual convention were Clifford Sandahl, editor of the North Platte, Neb., *Telegraph-Bulletin*, and Pres. Clarence C. Stoughton of Wittenberg College, Springfield, Ohio. Representatives of six Lutheran denominations participated in a panel discussion on problems of cooperation among their churches. Moderator was Benjamin E. Buente, formerly judge of the Evansville, Ind., superior court.

First Sunday's Efforts Raise Over Half of Campaign Goal

On the first Sunday of the drive to raise $400,000 as their share in the $10 million campaign being conducted by the Lutheran Church—Missouri Synod in the U. S. and Canada, around 60 churches of that denomination in the Greater Cleveland area raised $260,642—more than 65 per cent of

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their goal. The funds are being sought to expand the Missouri Synod's educational and missionary work. Campaign spokesmen here pointed out that the denomination's membership has doubled in the past 25 years, and that 100 new missions have been opened annually since 1947. Several thousand laymen called in Missouri Synod homes on the opening Sunday. The drive will extend over several months.

Baptists to Build Community Center

At the 122nd annual meeting of the Cleveland Baptist association this month, delegates voted to launch a drive for $600,000. Of this sum, one-third will go to build a new Christian community center in the heart of the city's Negro district, replacing a 30-year-old structure nearer to the center of the city. It has been announced that Angus C. Hull, Jr., pastor of First Baptist Church, Peoria, Ill., will become associate secretary of the association Sept. 1. Mr. Hull will succeed D. R. Sharpe as executive secretary on the latter's retirement, which a local paper states is expected within the next year. Mr. Hull has been pastor of the Peoria church since 1944; he has also been president of the Peoria ministerial association and vice-president of the council of churches. Dr. Sharpe's work in Cleveland began in 1925. Besides his work for the Baptists locally and nationally, he is active in civic affairs and has served as president of the local church federation. He is the author of *The Life of Walter Rauschenbusch* and *A Call to Christian Action*. Another book by Dr. Sharpe, *God and the Giant*, is soon to come from the press.

Erie Council Sponsors Lenten Films

In Erie, Pa., the council of churches sponsored showings of two motion pictures, "The King of Kings" and "The Pilgrimage Play" during Holy Week. The Erie council is soon to sponsor a one-day clinic for vacation church school leaders. It will prepare teachers for the schools to be conducted in Erie June 12-27 and in rural areas immediately following the close of the public schools. At the council's spring quarterly meeting, a special committee brought in a report on gambling and law enforcement.

Church Federation to Aid in Marital Reconciliation

The Cleveland church federation is represented on the civic committee which has proposed legislation which would allow a husband or wife to file a "petition in reconciliation" before or at the time of divorce or alimony litigation. Also proposed is a domestic relations bureau staffed with psychiatrists, social workers and other consultants to work for reconciliation. This type of work is already being carried on in Cleveland, but without adequate legal status or staff. A committee of ministers from the church federation cooperates with the court in a continuing effort to cut down the divorce rate by bringing about reconciliations. This project is one of the responsibilities of the federation's social work department, which is to be headed after June 1 by a new director, John F. Duffy, Jr., director of social studies at Denison University, Granville, Ohio.

WALTER E. DANIELS.

Reject Tightening Of Marriage Law

Mississippi Substitutes Watered-Down Bill—Negroes, Women Serve on Memphis Grand Jury

MEMPHIS, May 12.—The Mississippi legislature has passed a watered-down version of a bill which would have tightened the laws under which the state's "marriage mill" has long operated. The new statute still leaves it to the discretion of circuit clerks to decide whether applicants are entitled to marriage licenses. About the only restrictive provision is one requiring teen-agers who have not obtained the consent of their parents or guardians to wait three days before licenses are issued; the old statute had specified that they must wait five days. Penalties for violation of the law are increased, although no charge has ever been filed under the marriage license laws.

Negroes, Women Win Place On Grand Jury

For the first time, women and Negroes have sat on a federal grand jury for the western district of Tennessee. The jury sworn in April 14 included two white women, two Negro women and a Negro man. . . . The Memphis city government has renewed its efforts to obtain a 125-bed hospital for use in training Negro doctors and nurses. It has once again authorized application for necessary funds under the Hill-Burton act. Plans call for the $2 million hospital to be financed by federal, state, city and county governments. . . . Tom Lee, Negro boatman who became a Memphis hero by saving 32 lives when the M. E. Norman, a U.S. Engineers' boat, sank in the Mississippi river in 1925 with the loss of 27 lives, died April 1. The all-white Engineers club of Memphis, which celebrated Lee's birthday every year, has raised a fund to build a monument to him. . . . Distinguished white and Negro Memphians attended a recent banquet honoring J. E. Walker, Negro founder and president of the Universal Life Insurance Co., for his contributions to the well-being of Memphis Negroes. . . . The Memphis Urban League has presented plaques for their contributions to better race relations to Lucius E. Burch, attorney; Ethel M. Niemeyer, executive secretary of the Y.W.C.A.; Earl Whittington, general secretary of the Y.M.C.A.; and A. M. Willis, Sr., vice-president of the Universal Life Insurance Co. All but Mr. Willis are white.

Object to Brutal Penal Practices

A Mississippi legislator, Sen. W. B. Alexander of Cleveland, has distributed at his own expense a 61-page booklet on the use of the lash at the state penitentiary. Mr. Alexander, chairman of the senate penitentiary committee, said the booklet's purpose is to "inform Christian Mississippians of the views of 90 per cent of the prison authorities of this country on correctional methods." The authorities quoted unanimously condemn Mississippi's use of the lash. Meanwhile, an epidemic of tendon-cutting at the Memphis-Shelby county

penal farm has led the Memphis press to suggest that only unwise or brutal treatment would cause so many prisoners to mutilate themselves in this manner.

Denominational News

West Tennessee's Cumberland Presbyterians conducted their first synodwide evangelistic effort March 30-April 6. There are 115 churches in the synod. . . . At the recent three-day convention of Tennessee Disciples, T. O. Slaughter, minister of Decatur Street Church here, was elected president to succeed another Memphian, Frank C. Rustemeyer, pastor of Highland Street Church. The convention was attended by 450 delegates. . . . Memphis Methodist churches received 3,400 members during their pre-Easter evangelistic campaign. This is the largest number ever received by these churches in a comparable period. . . . During the past year, the 61 churches in the Presbyterian, U.S., Memphis presbytery added 1,507 members to their rolls and gave $1,762,132 for missions and benevolences.

News of Educational Institutions

The University of the South at Sewanee, Tenn., has raised $1 million for new buildings since Nov. 1, 1950. This brings contributions in the 5-year Guerry Memorial campaign to $3 million. . . . The University of Mississippi and Millsaps College at Jackson are sponsoring an institute of southern literature from February to June. Fifteen outstanding regional authors have been brought to the campuses. . . . John T. Caldwell, 40, president of Alabama College for Women at Montgomery and a native Mississippian, has been elected president of the University of Arkansas, succeeding Lewis W. Jones, who resigned to become president of Rutgers University. . . . Mr. and Mrs. A. K. Burrow of Memphis have given $943,000 to Southwestern College here for construction of what will be one of the finest libraries in the country. The gift is the largest ever made to the institution.

And So Forth

In its closing sessions in mid-April, the biennial Mississippi legislature voted to submit the question of legalization of liquor to the people of the state in the Aug. 26 Democratic primary.

The Arkansas board of education has voted to study the possibility of erecting centrally located Negro high schools in various counties as a means of equalizing white and Negro schools in the state. Grammar school education would continue to be conducted in the existing Negro school districts.

Chancellor Creson has construed the will of Mrs. Lea Hornbrook May, widow of a Memphis lumberman, to mean that the $35,000 bequeathed to the Woman's Christian Temperance Union may be administered by the national body but must be spent in Memphis. The W.C.T.U. was one of four local groups named to share equally in the estate. MARSHALL WINGFIELD.

CORRECTION

Through an editorial error in the Texas correspondence in the May 7 issue (p. 574), it was stated that Guy D. Newman, Brownwood, Tex., pastor, had joined the Mary Hardin-Baylor College staff as vice-president in charge of development and promotion. It is Baylor University at Waco that is to have the benefit of Dr. Newman's services; he will head that university's projected 10-year campaign for $50 million in buildings, equipment and endowment.

Ford Foundation Grants to Aid Allahabad Institute

The Ford Foundation has made grants totaling $940,000 to Presbyterian-founded

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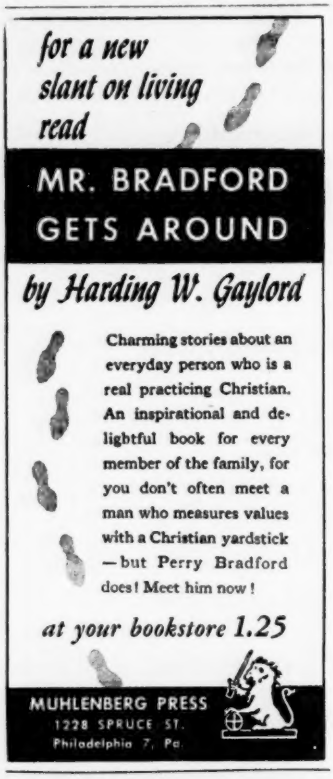
Allahabad Agricultural Institute at Allahabad, India. Of this sum, $500,000 will be used to expand the institute's teaching, research and extension programs and the rest to finance a pilot extension project and the training of extension leaders.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Y.W.C.A. Plans Centennial

At Triennial Convention in Chicago, Fund Raising for 1955 Is Announced

CHICAGO, May 8.—At its 19th national convention ending here yesterday, the Young Women's Christian Association of the United States voted to raise a centennial fund "up to $5 million" as a first step in celebration of its 100th anniversary in 1955, when the next triennial convention will meet. The fund will be used to strengthen "Y" work at home and abroad. Mrs. Edward F. Macy of Brooklyn, N. Y., who was elected president yesterday to succeed Mrs. Arthur F. Anderson, announced just after the vote was taken that $501,000 is already on hand toward the centennial fund. Of this sum, John D. Rockefeller, Jr., has contributed $258,000, plus a special gift of $250,000 toward the organization's retirement fund.

Earlier in the week it was announced that the Ford Foundation has granted to the national Y.W.C.A. $98,500 for an international leadership training project which will bring 20 Y.W.C.A. members from Asia, Africa and the Middle East to this country for on-the-job training in international relations and social work.

'Our Christian Heritage'

Some 3,000 members representing industrial, business, professional and agricultural workers, women in the home, college students, teen-agers and other groups attended the convention, which is the organization's legislative body. During the week, delegates met in separate workshops to consider the problems of their particular groups in the light of the convention theme, "Living Our Faith." Mrs. Harrison S. Elliott, general secretary of the national Y.W.C.A., gave a series of four addresses on "Our Christian Heritage," a series which it is anticipated will form the basis of experiments by local associations in using Bible material to help give content and meaning to their programs. Each day opened with a worship service led by Lilace Reid Barnes of Geneva, president of the World's Y.W.C.A. There were addresses by Prof. Elton Trueblood of Earlham College, Prof. William Y. Elliott of Harvard University, and O. Frederick Nolde, director of the Commission of the Churches on International Affairs.

At each triennial convention, delegates adopt resolutions on public affairs to guide the national organization in preparation of program material and the local autonomous groups in development of study and discussion projects. They take the resolutions very seriously, debating them in open session until agreement has been reached on every word. Consideration of the statements, which began Tuesday morning, had to be continued through that afternoon, and was concluded the next day.

Among the resolutions were those calling for support of the United Nations and its specialized agencies and of the Point Four idea; preservation of civil liberties and related freedoms; federal aid to public education; and measures to insure better standards of work and living conditions for such special groups as migrants, youth and the elderly. A statement calling for opposition to compulsory peacetime conscription was referred to a committee.

Teen-agers, Y.W. Wives

This year, for the first time, special discussion sections were provided for teen-agers (500 Y-Teens) and for the "Y.W. Wives," the fastest-growing group in the "Y." Two hundred young wives attended the convention.

In their separate group meetings, the industrial workers and the business and professional workers voted to merge into the National Employed Women's Assembly. They are disturbed because many young women are not earning enough in wages or salary to cover more than the barest living essentials in the face of rising prices. Out of the concerns voiced at the meeting of the agricultural group, which represents members in rural areas, came a resolution later adopted by the entire convention calling for action on a coordinated program of soil conservation, land reclamation and flood control. A lively subject for report and discussion at the student meeting was "gag rule" on local campuses.

At the final session, the delegates expressed a joint resolve to work for greater participation by Y.W.C.A. members in political life, and to encourage more effective service through the churches of their choice, as well as study of the Bible and personal prayer as a source of power to "deepen faith and enrich all areas of life." M.F.

Announce Work Camps

26 World Council Projects Will Enroll 1,000 Young People This Summer

GENEVA, April 23.—Some 1,000 young men and women representing many Protestant churches and many nations will take part in the 26 work camps to be sponsored this summer by the World Council of Churches' youth department. Sixteen of the camps will be in Europe, the others in India, Japan, Thailand, the Philippines, Puerto Rico and the United States. Typical of the work to be done are digging a drainage canal in northern Greece where cultivation has been retarded by guerrilla warfare, building houses for factory workers at St. Étienne, France, and constructing a kitchen and dining hall in a refugee camp at Hangelar, Germany. In Thailand, campers will build houses for the noninfected children of families other members of which have leprosy. At Baranpani, Assam, India, they will help in the construction of Union Christian College. The ecumenical work camp program was initiated in 1948 by the Congregational Christian Churches of the United States. Today it is being supported also by that country's Evangelical and Reformed, Presbyterian, U.S.A., and Protestant Episcopal churches under the auspices of the World Council's department of interchurch aid.

Half of Interchurch Aid Goes to Refugees

In a statement summarizing known gifts to European churches during 1951, the

World Council's department of interchurch aid and service to refugees reveals that of the total contribution of $9,055,000, more than half went to refugees. In addition to $1,625,000 spent on behalf of refugees by the World Council, the Lutheran World Federation, the World's Alliance of the Y.M.C.A. and the World's Y.W.C.A., the major part of the 7,682 tons of contributed goods with an estimated value of $4,560,000 went to help relieve homeless people. Churches in the United States contributed 90 per cent of the total, while other gifts came from churches in Australia, Canada, Denmark, Germany, Great Britain, New Zealand, Norway, Spain, Sweden and Switzerland.

Thank Philippine Federation For Service to Refugees

At its April meeting, the administrative committee of the World Council's department of interchurch aid and service to refugees sent a message of appreciation to the Philippine Federation of Christian Churches for the aid it has rendered the White Russian fugitives on Samar island. Edgar H. S. Chandler, the council's chief of refugee operations who recently visited the Philippines, reported that since the federation took over in cooperation with the World Council, 28 more refugees from the "island of the wretched" have been resettled in Australia, South America or the United States. "That leaves 99 homeless persons still needing emigration openings," he said. "Efforts are being made to find such openings, particularly for 'hard core' cases, in church institutions in countries ready to welcome them."

Church of Greece Authorizes Commission on World Council

The Church of Greece's Holy Synod has authorized Archbishop Spyridon of Athens to appoint a permanent commission to deal with questions relating to the World Council of Churches. It will consist at first of the church's official delegation—three bishops and three laymen—to the third world conference on faith and order to be held in August in Lund, Sweden.

BERNARD CAUSTON.

Current Feature Films

Prepared by Independent Filmscores

M—Mature. Y—Younger. C—Children.

The Greatest Show on Earth (Par.) Charlton Heston, Betty Hutton, James Stewart, Cornel Wilde. *Drama* celebrating the circus by going with Ringling Brothers-Barnum and Bailey through one season. *Colorful, extravagant, exciting*—as a circus film should be and as a Cecil B. DeMille production is sure to be. Story, based on jealousies, loves and sorrows of various performers is sentimental, obvious, properly secondary to daily routines, which are photographed with brilliance and vitality. A gorgeous display, with realistic scenes of split-second, danger-fraught performances, authentic in detail, filled with movement and expansiveness. M,Y,C

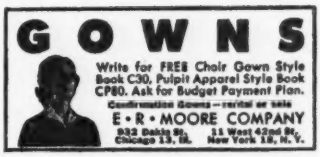
Meet Danny Wilson (Univ.) Alex Nicol, Frank Sinatra, Shelley Winters. *Drama.* Struggling crooner wins fame overnight, becomes idol of bobby sockers, develops obnoxious cockiness, finally recognizes values of true friendship, defies gangsters' blackmailing. A *minor* film based partly on incidents in Sinatra's real life career, seasoned with unpleasant night club and drinking scenes. M,Y

Steel Town (Univ.) Howard Duff, John Lund, Ann Sheridan. *Drama* about steel mill owner's nephew who makes good as furnaceman, falls in love with steelworker's daughter. Technicolored *scenes of steelmaking* (film was photographed for most part in Kaiser plant) *are interesting.* Story is trite, self-consciously performed; it involves one nick-of-time rescue of worker from death in flaming cauldron that is hard on the nerves. M,Y

BEST CURRENT FILMS

For Family: Alice in Wonderland, An American in Paris, The Emperor's Nightingale, The Harlem Globetrotters, Kon-Tiki, The Man in the White Suit, Nature's Half Acre, Navajo, No Highway in the Sky, Pride of St. Louis, Room for One More.

For Mature Audience: The African Queen, Bright Victory, Death of a Salesman, Decision Before Dawn, Detective Story, Fourteen Hours, God Needs Men, The Lavender Hill Mob, Murder in the Cathedral, Oliver Twist, A Place in the Sun, Quo Vadis, The Red Badge of Courage, The River, A Streetcar Named Desire, Viva Zapata! 5-28-52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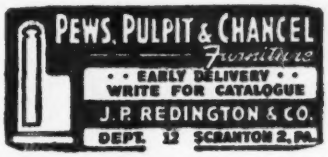

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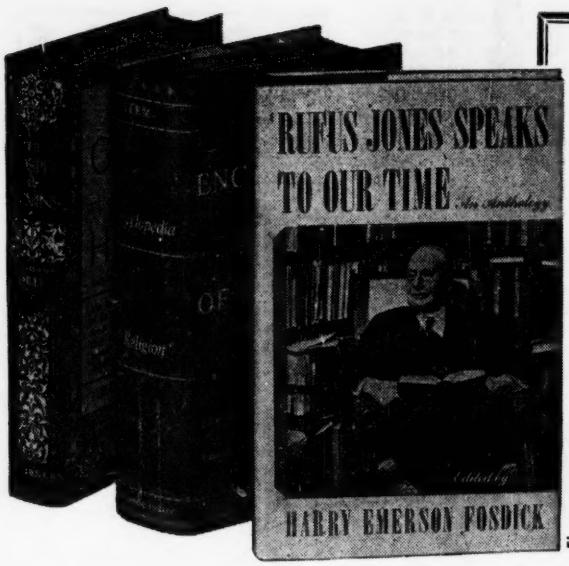

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